

A second Champion,

O R

Companion to Truth :

Wherein is shewed these Particulars, or Tenets.

- 1 Of Miracles.
- 2 The reasons wherefore so few imbrace the Gospell.
- 3 Of the first Covenant, and the second Covenant.
- 4 Of the Father and the Son.
- 5 Of Heaven.
- 6 Of Hell.
- 7 Of Glory.
- 8 Of Faith.
- 9 Of the Resurrection, and the eternall judgement.
- 10 Of Visible Worship.
- 11 A Postscript.

By Richard Stookey Preacher of the Gospell.

Πάντα δοκιμάζεται πάντας κατέκειτο.

Αγαπητοὶ μὲν παντὶ πνευματι πεινεῖται αἷλειδεῖς
εστε πάντη πνευματα εἰσὶν τὸ Θεὸν εἰσὶν οἱ παλαιοὶ
καθοδοτροφῆται εἰσὶν αὐτοῖς εἰς τὸν κοσμον.

Ομολογῶ δὲ τοῦτο σὺ, διότι κατὰ τὴν ὅδον τοῦ λέγουσον
εἰσιν, οἱ παλαιοτροφοὶ τοι πνευματι Θεῷ, πνευματι πάντα
τοῦ κατανόμον καὶ εν τῷ εἰσιτροφῆται μεγαλουμένοις.

London, Printed for George Whittington at the Blew
Anchor in Cornhill, 1650.

Georgian, and a good
not quite. Enclosed A

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and the following day he was admitted to the hospital.

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THE
EPISTLE
TO THE
READER.

Courteous Reader,

Time is the most precious herbe in the Garden of the World; there is nothing more precious, and there is nothing more slighted of vaine man; the use of time will save, and the abuse of time will judge thee; for upon this moment of Time depends thy eternall welfare, for we must bee called to an account how we have spent this Time which is allotted to us, and then one houres time that is spent for heaven, will more comfort us at the day of our death, then all the rest of our time which hath been spent for vanity; thou will finde at the day of thy death how precious Time is, for that no sooner commest into this world, but thou art going out againe; and so soon as thou livest, thou art dying; and

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so soon as thou breathest, thy breath is a departing
thou passest away as a shadow, and thy dayes are but
as a span long, they are but as the rising of a bubble,
thou no sooner hast a beginning, but thou art going
to thy end; and thy strength is but as the grasse, and thy
beauty is but as the flower of the field, The grasse withereth,
and the flower withereth, & then thy glory is gone;
for thy living is uncertayne, but thy death is certaine,
for thou art more sure to dye, then to live; for what
is so certaine as death, and what is so uncertayne as
life? for death will bring thee to the grave, and thy
deeds will bring thee to judgement; and as death
doth leave thee, so shall judgement finde thee: and all
creatures observe their time but man, and yet man is
the most noble of creatures, for thou hast time, and all
things attend thee to bring thee to glory, if thou dost
not bring thy self to misery; but if thou dost, thou art
a mispender of time; for there are three enemies that
are destructive to thy soules good, thy flesh, the world,
and the devill; thou carriest thy greatest enemy with
thee, for thou art a friend to thy flesh, and it is an
enemy to God; For if thou live after the flesh thou
shalt dye, for the flesh is an enemy to the Spirit; thy
flesh onely leadeth thee to the earth, for the earth is
its master, for it is for earthly things, as for earthly
honour and respect of the world, and loves to have
the praise of men, and to have the riches of the
flesh, or the world, with all the delights of the

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self, for we are apt to be more carefull for our fleshly man, then for our spirituall man; for thy flesh war-
reth against the Spirit: Alas poore creature! why
dost thou make so much of so great an enemy? how
much time dost thou take in cloathing thy flesh?
what cost dost thou bestow, and what care dost thou
take to beautifie thy enemy? for what care dost thou
take to cloath him, and to make him fine, & delightest
in his beauty? and how oft dost thou change his
habit? and how bravely dost thou adorne him?
how carefull art thou for his dyet, and how soothly dost
thou lay him? What delight dost thou take in his
company? how desirable is he? how dost thou dote
upon his beauty? thou art inamoured with his pre-
sence, and yet he is thine enemy: thou seekest to save
him, and he seeks to destroy thee: thou art willing to
please him, and spendest much time upon him, but bee
deceives thee of thy spiritualls: he is but a rotten
friend, for he must come to corruption; thou canst not
save him, nor he cannot save thee; for he will leave
thee in a sad condition; and this is the enemy thou
carriest with thee, which will at last destroy thee: if
thou lookest not about thine, he will bring thee to ruine,
before thou art aware, to spend thy time for earth, and
to lose thy time for heaven. And yet thou hast two
enemies more, which are destructive to thy spirituall
condition; for how darb the devill plot to worke ruine
in laying a snare in every corner, that thou canst
hardly

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hardly escape him, and how doth he spread his snare in the world, in blinding their eyes with the Honour, Riches, and pleasures of this life, to ebaue them of their Spirituall comforts, and to take them off their precious time from looking after Heaven; and therefore consider, courteous Reader, thy best condition is to study heavenly things; let thy time be spent for Heaven, for that will profit thee at the last, and thou shalt finde a heavenly treasure which will stand thee in stead at the last day; so the glory of this life is but for a time, but the glory of Heaven endureth for ever: For the sufferings of this life are not worthy of the glory that shall be revealed; for if we suffer with him we shall also reigne with him, but if we deny him, he will also deny us. And this bath encouraged me to write at this time, desiring to improve that time that he bath given me, to my Masters advantage, from whom I looke for my reward. I have set forib a Booke, that is called, or intituled, Truths Champion, or, Truths Companion, which is liked of some, and despised of others; and I was desired also to set forib my judgement in some other things which were necessary to Salvation; for the knowledge of some, and the strengthening of others, and also that the truth may be knowne to all men; but I know it will passe under many censures, for I doe not thinke it will please all men, for the world is not so apt to receive

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receive truth, I looke to be Judged for it; I am not better then my Master, for his Doctrine was despised of the Learned, and well may mine; but I hope thou wilt try me before thou judge me, and then if thou judge me, thou wilt also judge the Word; for what I have done is not to please man, for I am ready to passe under all censures for the name of Christ, and I count all things but dung in respect of him, and of his truth, for whom I desire to suffer the losse of all things, and count all but as drosse and dung that I may win Christ, and be found in him: for one smile from God is better then all the smiles of the World, and therefore I care not for the judgement of man, for I seeke not to please man, but God; for all the smiles of the world will but bring me to the Grave, but the smiles of God will bring me to Heaven; and therefore it is better to dye in the favour of the Lord, then in the favour of men; for were I clover of the World I were an enemy to God; I desire to leave the honours, riches, and pleasures of this world for a better, I am willing to leave the glory of this life, for I looke for a better; for I desire to undergo all the fury of Hell, to have a Heaven.

My time is but short, I desire to bid adiew to the world; for what is the world but vanity, all the honours are but dishonours, and all the riches but poverty; all the joy is but sorrow, and all the

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the pleasure is but displeasure; and had I no better comfort then what is in this life, I were in sad condition, for I live in hope of a better resurrection, and so I hope dost thou; which if thou dost, thou wilt like my workes the better, and so farewell.

Richard Stookes.

A Second CHAMPION to the TRUTH.

CHAPTER I.

Of working of Miracles.



And first I shall begin to speak of Miracles, which so many dote upon in these dayes, waiting for visible signes, and some great Revelation: and to them I shall say as Christ said unto the Scribes and Pharisees that the Kingdom of God cometh not with observations: for they looked that Christ should come with abundance of earthly pompe and glory: but Christ tells them they were deceived, for the Kingdom of God consisted not of outward glory and excellency; for saith he, the Kingdom of God is within you: it is more of substance then of shew, more glorious

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within then without, and the Miracles more inward then outward. Miracles of a more spiritual nature to appear in the inward man, to the beating down of every strong hold: and therefore those outward miracles are swallowed up of inward miracles, of a more glorious nature: the one being a type of the other, as the outward man was a type of the inward man; and therefore my work shall be in this Chapter, to shew you my reasons why I conceive that Miracles in a visible way, are to cease in that age: So that this is my meaning, that the Miracles of Christ and his Apostles in a visible way: were to cease in that age.

3. Because Miracles were to testify of Christ's coming in the flesh, and therefore when Christ came, he came with signes and wonders, as his casting out of Devils, Mat. 12. b. 22. and Luke 11. 17. Of his healing the sick, and curing them of their Diseases; as you may see, Mat. 15. 30. In giving sight to the blind, and hearing to the deaf, and speech to the dumb, making the lame to go, as raising up the dead: and all this he was to do, to manifest himself to the World, that he was the Christ. *I said 35. 5. 8. chap. 61. 1. Mat. 11. 5.* And thus he came to be known of John Baptist, as you may see Mat. 11. 4. 5. Together with the appearing

the Holy Ghost descending upon him in the like-
wise of a Dove, *Luke 3.22* *John 1.33*. And
thus he was manifest to *John*, as to all the
World, doing such works as never man did,
whereby he might appear to be the Christ, to
leave all men without excuse, as *John 13.24*,
in doing such works as were never done from
the beginning, in opening the eyes of the blind,
John 9.32. and in shewing such signes & won-
ders which were not before recorded, least
the world should take up to much time in the
searching thereof, and in doteing more upon
his acts, then upon the end of his coming,
John 20.30. & *21.25*. As also further, the
apostles were gifted for the same end to ma-
nifest Christ to be come in the flesh, working
miracles, both before and after his ascension
that thereby they might manifest to the
World, that he was the Christ, and for that
end they were promised by Christ, to receive
the gifts of the Holy Ghost, *Luke 34.19* which
was performed in *Acts 2.1.2*. The gifts of the
spirit being poured upon them, in somuch,
that they were able to speak infallibly to work
miracles, and to speak with new Tongues, and
to understand all Languages under Heaven,
Acts 2.6. Even for this very end, that they
might witness that he was the Christ, both ac-
knowledgely, and to the uttermost parts of the

Earth, *Act. 1. 8.* And thus the Lord granted signes and wonders to be done by the hands of the Apostles, to give Testimony to the word of his grace, *Act 14:5*: who did manifest to the world, that all the wonders that they wrought, were in the name and power of Jesus, *Acts 4. 10.* shewing in their preaching that this was the end for which Miracles were on foote, even to testify of Christ, *Acts 2. 22.* And this was one end, for which Miracles were given to hold forth the coming of Christ.

2. Miracles were to confirm the Covenant of grace, which was to be established as firm as the first: for when the first Covenant was given out, it was ratified with signes and wonders; for all the Mountaine was on fire, and there were thunderings and lightnings, and voices, and so terrible was the sight, that it made Moses the man of God tremble: So terrible were the signes, *Heb. 12. 18. 19. 22.* And thus you see the first Covenant was ratified with Miracles, and so also was the second, which is a better Covenant established upon better promises, *Heb. 8. 6.* And also more glorious Miracles of a more spiritual nature; for the Miracles of the first Covenant were more outward and terrible: But the Miracles of the 2. Covenant are more inwardly and

comfortable, which did accompany the Apostles in their Ministry, confirming the truth by signes and wonders, *Mark* 16. the last, *Act*. 19. 10. 11. And thus did the *Lord Jesus Christ* himself also confirm the Doctrine of the Gospel with more Miracles, then ever any word was before from the beginning of the World, so that you may see that the Doctrine of Christ and his Apostles wanted not Miracles to confirm it: God the Father also bearing witness with signes and wonders, and divers gifts of the Holy Ghost, *Heb.* 2. 4. That it might appear the Covenant was the more glorious, and more excellent, firm and sure: being so wonderfully ratified and confirmed with Miracles. And thus you see a second Reason wherefore Miracles were on foot, even to confirm the truth of the Gospel.

Now a third reason wherefore Miracles were on foot, was this: even to confirm the calling and Ministry of the Apostles, who were to lay the Foundation both for Doctrine and practise, which the World was to follow in after Ages, to the end of the World, For we are built upon the Foundation of the Prophets & Apostles, *Jesus Christ* himself being the chief corner stone. *Eph.* 2. 20. In being the Authors both of their Doctrine and Practise;

and therefore you see it was requisite, that Miracles should attend the Apostles in their Ministry; who were to set forth such a way to the world, that was never before heard of: neither can there be a more glorious way set forth, or more glorious Ministers then Christ and his Apostles were; to set forth a way to the World, to walke in in future ages; and therefore the Father, even the God of Heaven and Earth, did so honour the way of the Gospel with his Sonne, and such glorious Miracles, that were never acted before since the World stood; whereby he did manifest his probation of their way.

And thus I have shewed you some reasons wherefore Miracles were on foot, even to confirme the truth, that Christ and his Apostles did set forth. Now, I shall also shew you reasons and grounds, wherefore I conceive that Miracles are ceased, which are these.

First, We have received a sure word of prophecy, to the which we do wel if we take heed 2 Pet. 1.19. For a standing Word as the Gospel is, is a more surer ground of Faith, then all the Miracles in the world; that our faith should not be built upon men, but upon the Word of God, which endureth for ever. 1 Pet. 1.25. For to ground our Faith upon miracles, is but a rotten foundation; because when miracles

use, our Faith must cease: and so we stand at a great losse, being built on so uncertaine a ground; but it is not so with the people of God, who are built upon the Rock and foundation of Christ, and his Apostles, their way being undenieable, and by the which way we must be judged at the last day.

Secondly, Another Reason is this, Miracles were to accompany Apostolicall men in those Apostolicall times, to set forth an Apostolicall way to the World; which they were to stand to, being so gloriously confirm'd with miracles by Christ and his Apostles, as any way could be confirmed: so that now to looke for miracles is vaine, except you looke for a better way, and better work-men then the former were; which to do, is to rase the foundation of Christ and his Apostles.

Thirdly, Beecause it cannot appear that after those Apostolicall times that miracles were on foot, or that any after those times did work miracles: neither *Timothy* nor *Titus* in their ordinary ministery, nor any of the Ministers in the seaven Churches of ~~Asia~~; but were to looke unto the forme of sound Doctrine, which they had received from the Apostles, as you may see, 2 Tim. 1, 13. which was the foundation of Christian Doctrine and practise, whercon the people of God are to

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build in every age ; For other foundation can no man lay then Christ hath laid, 1 Cor. 3.11. And so it doth appear, that after the Apostles times, there was no looking for miracles ; for they knew, the Gospell was as gloriously confirmed with Miracles as was possible to be.

Fourthly, If we looke for miracles now : what do we else but question the Doctrine of the Gospel, and fly in the face of Christ and his Apostles, to condemn them of insufficiency, as not being able to set forth such a way for all men to walk in ; which is sufficient to save them if they believe in it ; and also of force to condemn, if they do reject it ? But this is clear, where the Apostle saith, that Christ shall come in flaming fire, to render vengeance against them that obey not the Gospel, 2 Thes. 1.8.

Fifthly, If we must have Miracles now to believe ; then why not Miracles also, to confirm our belief, and miracles also to keep us in the Faith ; which if so, then we may cast off the Scriptures, and build our Faith upon Miracles, & then if miracles cease, we cease to believe : and so if there be no Miracle there is no Faith ; if no belief, then no salvation.

Sixthly, If we must build our Faith upon Miracles, and nothing be true to us in the Scripture, till it be confirmed by a Miracle ; then, how will you discern between a false

miracle, and a true, seeing that a pretender may do the like: and so you may take a false miracle for a true, or a true miracle for a false: and so by the subtlety of the Devill you may be led in strong delusions to deny all Capture to your utter damnation?

Seventhly, Whether doth not this Tenant question the State of all our fore-fathers, from the Apostles to this present time, that their faith was in vaine, and their salvation uncertain, seeing they wanted miracles to confirme it to them, and so were in a sad condition? and the like I may say of you that stand so much for miracles: what if you die before you enjoy a miracle to confirm the truth unto you and so build upon the sand? is not your condition sad that your salvation should depend upon a miracle, and so be damned?

8. Whether doth not this Tenant set up the Pope and his Adherents, who may say by this reasoning, that he is in the right way, and others in the wrong: because they have miracles to confirm their way, and thereby prove their Church to be true: the Pope working a miracle every year, whereby he doth perswade them that his way is right, and all the wayes of others false, because they have not miracles to confirm their way?

and

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and therefore the Pope by this may plead that he is right, and others wrong, and so we shall justifie the generation of the wicked to confirm them in their wickednesse, and condemne the people of God, because they have no miracle.

9. I may say to such as Christ saith to the Scribes and Pharisees under the Law, *They have Moses and the Prophets, if they would not believe them, neither would they believe if one should rise from the dead to work miracles:* and so I say, we have Christ and his Apostles, and he that will not believe the truth set forth by them confirmed before by miracles, neither will he believe if one should rise from the dead, and do all the miracles in the world.

10. It doth appear that miracles are ceased, because the Scriptures do declare that such as should work miracles in the last dayes, should be false Prophets, shewing signes and wonders, and that Satan should come with all lying signes and wonders to draw men from the truth, that they might believe a lye, that all those might be damned who obey not the truth, but obey unrighteousnesse, 2 Thes. 2, 9. 10. And this I believe is the Divels grand designe in these dayes, to make men believe, that the Scripture is not true without miracles to confirm it, that thereby he may deceive the world.

world, and set up his own false miracles in stead of the true: and this may be the reason why he puts it into the hearts of men in these dayes that miracles and dreams are above the word, that thereby he might have them where he would, and so deceive them with a false miracle, as he doth the greatest part of the world at this day, as the Turks who are deceived with the false miracles of *Adahomer*, wherein he hath deluded them to this present day, through the devil and his instruments; together with their false miracles, wherein they are kept in blindnesse; as also the Pope with the Latin Church, deceiving the world, and themselves, with their false miracles, which they much boast of, whereby they judge their way to be right, because the Devil and the Pope work miracles to confirme their way, which indeed the Scriptures did foretel, that the Latin Beast would deceive the world with his false miracles. *Revel. 13. 13, 14.* But these spirits are the spirits of devils, deriving the Kings of the earth, and the whole World. *Revel. 16. 14.* But the Lord will take that beastly worship of the Beast, together with the Beast, and the false Prophet, with his lying spirit, that wrought miracles to deceive the people, and will cast them into the lake of his wrath for ever and ever, *Revel. 19. 10.*

Now there is some objections to be answered, as *Joel 2.* where the Lord doth foretell, that young men shall see visions, and old men shall dream dreams; and that that prophesie is in part to be fulfilled.

To the which I do reply, with the words of Peter, who had a more spirituall discerning then any in these dayes, to discerne the truth of prophesies, that that prophesie was fulfilled upon them when the visions of the Lord did appear unto them in *Acts 2:1, 2, 3.* who were the Lords young men, who were to declare the minde of God to the whole earth: and that being such a publick prophesie, it was publickly fulfilled to perfect a publick work to the admiration of the beholders who were very desirous to know what was the meaning of those strange works, and the Apostle flies to the prophesie of *Joel* for their refuge, and tells them it was no more then what was prophesied of them: and that they might now see that prophesie fulfilled, *Acts 2:16, 17, 18.* and that those were the dayes that were spoken of before, being glorious Gospel-times, in which the Lord was to accomplish his promise, that there might be nothing wanting to ratifie & confirm the truth of the Go spell: so that this prophesie being extraordinary, doth appear by the Apostles words

words: if any do pretend in these dayes the like revelations, they must also shew the like effects which I think they cannot. *10.* I shall speake a word or two of Gospell-visions, whereby it will appear that that there are no such visions in these dayes: and first those visions did appeare in a visible manner to the sight of the beholders, *Luke 31* and *Act 2*; and then secondly, they were able to confirme what was revealed in the vision to them by a visible signe or wonder: and thirdly, they were able to speak in an extraordinary manner to convince the gain-sayers; and fourthly, those visions were for the truth, and not against it: so that from hence I conclude, that the cause is taken away because the effect ceaseth: for if they prove the like visions, they must also prove the like visible manifestations; or else they are false visions: And as for the dreamers there spoken of, you may see that was fully fulfilled in those dayes in the Scribes and Pharisees, those old and ancient Doctours of those times, who stood dreaming as men amazed, when they beheld the Lord Christ, and his Apostles, the mirror of the world, to preach such glorious doctrine, accompanied with such glorious miracles; and their doctrine being so strange and rare, and so unanswerable

able preaching, with such authority, and so mighty, convincing the gain-sayers: the Doctors also themselves being so wonderfully confuted, that we may truly say, That they were in a dream, or trance: whereby the prophesie was truly fulfilled.

2 Object. is in *Mark* 16. These signes shall follow those that do believe: So that hence they do inferre, That there is no true Gospel-Preachers: but such as work miracles: which if this be true, then there is no faith in England, because no true Ministry; for faith comes by hearing, *Rome* 10. 17, even by hearing the word preached, and how shall he preach except he be sent: so that if there be no Preachers, there is no faith, & then there is no salvation: for if the Ministry of faith cease, then faith must cease: which if so, then to what purpose do your Ministers teach, seeing they work no miracles, so that by this Tenent both you and your Ministers are in a false way.

And further if our salvation depend upon miracles, would God have been wanting think you ever since the Apostles time to have sent them into the world to have perfected their salvation to the full? for certainly, if we could not have been saved without them, God would never have been wanting

wanting to have sent them: But God had so fully before confirmed the Gospel with such Ministers and Miracles, which is sufficient to confirm the truth in all Ages.

3. *Objection.* But we have been in a great confusion for many hundred of years together, and in a great confusion amongst us, to know the truth, and how shall we know without a miracle to confirm it to us?

To the which I reply, and how shall we know the truth by a Miracle; seeing a pretender may do the like, and so you may take a false Miracle for a true? or how will you prove that your Miracle to be true? if not by the word, or else it may be false for ought you know: must not the word try your miracle, whether it be true or false? and therefore to the Law and to the Testimony, if they speak not according to that, they are in a false way, *Isaiah 8. for the Word of the Lord is powerfull, and sharper then a two-edged Sword, Heb. 4:12.* to pierce through all the false wayes of men, and to cut in peeces all false worships whatsoever; and it is a searcher of the heart, and a cryer of the raines, to search into all the hearts of men and their actions, to judge them according to their works.

2. Who must end all contentions, must not

not the word which is able to satisfie all doubts, and to direct us in all our wayes? and what need we fear, having so glorious a Guide as the Gospel is? can you find a better Rule to walk by, or a better Guide to lead you, which is the Resover of all doubts; for if the word cannot satisfie you, who can? And now I shall speak a word or two for the word of my God; for where will you find a Christ but in the word? and where will you find the promises of Christ but in the Word? doth not the Word hold forth Christ to you, and holds forth the promise to you? doth not the word shew you the way of life? if you would know what Doctrine is right, doth not the word shew you what Doctrine and what worship you ought to observe? doth not the word hold forth unto you holiness and unholiness, life and death? and shall not the word judge you at the last day for every idle word? and is not this the word of Christ, *John 12. 48.* Consider therefore all you that forget God, will not his word find you one day, and accuse you at the bar of justice for all your contempt, and then what answer will you make: will you say his word was false or true, will you condemn your judge that shall judge you? the Lord give

to consider, that you may prevent the judgments of this Judge;

Chap. 2.

*The Reasons wherefore so few believe, and
imbrace the Gospel.*

IN the next place I shall endeavour to shew you the Reason wherefore so few believe the Gospel, for Christ saith, many are called, and few are chosen, Mat. 22. 14. And so there is no fault in Christ, if he call them, and they come not: the fault is theirs, and not his; Christ tells us also, *That strait is the gate, and narrow is the way that leads to life, and few there are that find it*, Mat. 7. 14. And yet sure Christ doth not hinder them from finding the way; for if he did, he would not condemn them for not finding it; but sure he intend to give them life, because he promised it to them, or else he did dissemble with them, which I believe he did not. Also the judgment of heaven is like unto a King that made a marriage for his Sonne; Mat. 22. 2, 3, 4.

Now this King is God who did intend to mar-
ry his Sonne to all that imbrace his grace: and
first he invited the Jewes, as Christ himself
saith, *I was not sent but to the lost sheepe of the*
House of Israel, Mat. 10. 6. But the proud
Scribes and Pharisees rejected the grace and
mercy offered them, and respected the plea-
sures of this world above the riches of Christ,
and he came unto his own, but his own received
him not, John 1. 11. And therefore the Chil-
dren of the Kingdom were cast out, Mat. 8.
12. And therefore Paul saith, it was necessary
that the Gospel should be first preached to
the Jewes; but seeing you reject the Gospel,
loe we turn to the Gentiles. Acts 13. 46. And
thus you see they were called, but they refu-
sed to come, and therefore the fault was theirs
and not his; for Christ saith, *A sower went*
forth to sow, and some seed fell upon good ground,
and some fell upon bad ground, and some ground
brought forth fruit, and some brought forth none.
Now the sower is Christ, and the seed is the
word of grace, and the ground is the World.
Now it doth appear, that the fault was not in
the sower, for he sowed good seed, as you
may see, Mat. 13. 24. And the same seed was
sown upon the bad ground, as upon the
good; but you may say, how came the ground

to be bad? I reply, by the Devil and themselves; for God made the ground good, as you may see, Gen. 2. and so saith the wise Solomon, Eccles. 7. 29. God made man good, but they found out many inventions: so that you may see the fault was in the ground, and not in the sower nor the seed; so that the fault is not in Christ, because so few receive the Gospel, but in the Creature who is condemned for rejecting the Gospel.

And now I shall come to Reasons, to shew you wherefore so few imbrace the Gospel. 1. Because the promises of the Gospel are spiritual, and promises of another life, and therefore so few receive it; for if the Gospel promised to make men rich men, and great men in the World: then all would be Gospel-Professors, because they would be rich and great men in the World, and to be honoured of men, and to injoy all the glory of the flesh for to have the prayse of men, and to have the World on their side; but because the Gospel holds forth no such thing, but contrariwise those that imbrace the Gospel, loose the favour and esteeme of the World, and are hated of all men, as contempnable men of another World, as not worthy to live upon the face of the Earth: and there-

fore there are so few that imbrace the Gospel, the wayes of the Gospel being despised and contemptible in the eyes of the World, *Mat. 10. 22.* And this is the Reason wherfore so few imbrace the Gospel of Christ, as you may see *John 15. 19.*

2. *Reason.* Is because the Gospel holds forth a self-denying Creature, that a man must deny himself in the honours, riches, and pleasures of this life, and love Christ above all; for he that loves Father or Mother, Wife and Children, or Brother and Sister, or any thing in the world more then Christ, is not worthy of him; and he that doth not denie himself and take up his Crosse, and follow Christ cannot be his Disciple, *Mat. 10. 34. Luke 14. 26.* For he that seekes to save his life in the riches, & honours of this life, he shall loose the riches & honours in Christ; and he that is ashamed to professe the truth of Christ before men, Christ will deny him the comforts of the Gospel before his Father which is in Heaven: and therefore it is that so few do believe and obey the Gospel, even because they love the honours, riches, and pleasures of this life, more then they do Christ: Nay, rather then they will loose the honour of this world, they will sell Christ like *Judas*, for a pece of money, and

deny their Master with Peter, and forsake Christ with Demas, to imbrace this present world: so hard a thing is self-deniall to be brought off our own bottoms to imbrace the Gospell, that I may say with the Prophet *Esay 53.* *Lord who has believed our report:* so many seek themselves, and so few the things of Christ, that rather then they will deny themselves, they deny the Lord that bought them, *2 Pet. 2. 1,*

3 Reason. Wherefore so few imbrace the Gospell, is because men love the praise of men more then the praise of God: for thus it was in the dayes of Christ, there were many of the Rulers believed on him, but they did not confess his name and Gospell openly, because of the Priests of those times, who were enemies to Christ and his truth: and for fear of the Priests of those times they durst not imbrace the Gospell, lest they should lose their favour, and be *shut out of the synagogue, John 12.42* they will deny Christ, for the Text saith, *That those chiefe Rulers loved the praise of men more then the praise of God, ver. 43.* And thus it is now in our dayes, there are many of the chiefe Rulers believe, and are perswaded of the truth of Christ, but they will not confess him, and his truth openly, because they will not dis-

please the Priests : and least they should out
themselves out of the fleshly Church of Eng-
land, and that covetous fleshly Ministry :
and because they love the praise of men more
then the praise of God, the god of this world
having blinded the eyes of the great ones, and
the eyes of the priests, and people, lest they should
obey the glorious Gospel of Christ 2 Cor. 4. 4.
and for this cause there is so few that im-
brace the Gospell, because men love the praise
of men more then the praise of God.

4 Reason. Is because there is so few of the
great ones believe the Gospell, and this was
the plea of the Scribes and Pharisees against
Christ, *Have any of the rulers believed on*
him? John 7. 48. The Pharisees knowing this,
that the multitude would follow the great
ones, whether right or wrong, whether their
way were true or false : and this is as true in
our dayes : for if the great ones would be-
lieve, and follow the Gospell, then would the
inferior ones : and if the Priests would im-
brace the Gospell, then would the people :
and so as Christ saith, *The blind lead the blind,*
and so they both fall into the ditch : for as the
Apostle saith, *ye see your calling brethren,*
how that not many mighty, not many noble,
not many learned, but the poore receive the Gospell,
1 Cor. 1. *the contemptible ones of the world.*

the greatest wallowing in their fleshly sensilitie and worldly glory, and therefore it is that so few imbrâce the Gospel of Christ.
 Reason. Is the high esteem of the persons of some, and the dis-esteem of the persons of others, and thus did the Scribes and Pharisees vilifie the Person of Christ in their saying, *Is not this the Carpenters son?* Mark 6.3.4. being offended at him, and declaring against him, saying, *Art thou greater then our father Abraham, and the Prophets?* John 8.53. and thus they undervalued the Person of Christ to make his doctrine contemptible in abasing his Person, that thereby they might set up themselves, saying, *We are Abrahams children, John 8.39.* but for this reason, we know not whence he is, John 9. 29. and thus did the proud Scribes and Pharisees of those times contemne Christ, and these Apostles, as if they were the basest men in the world, and thus they do in these dayes highly esteem of the persons of some men as if he be an University man, and have learned the spirit, as they conceive, at the University, with the knowledge of the humane tonges, and have received his humane degress, then they admire his Person, and esteem him some great man, or divine person, having bought the spirit at the University, as the people

34. *The Reasons wherefore so few*

*conceive: and that which he hath bought at
the Schools, he sells it for spirit, though in-
deed it be nothing but a Tract of Fathers
and Authors which he hath got by art, com-
pacting a Sermon out of Fathers and Au-
thours, and the like, and preaches but the
judgements of other men, and those mens
persons are esteemed as the only men in the
world, and all other men rejected, though
never so able and godly, because they come
not in by the doore of humane inventions;
their persons are despised as contemptible,
and so their doctrine is despised, being never
so holy and true, because their persons are
contemptible, which is a main cause and rea-
son wherefore so few imbrace the Gospell of
Christ.*

*6 Reason, Wherefore so few imbrace the Gospell, is this, because the Lord hath been plea-
sed in all Ages to reveale his truth to a com-
pany of contemptible ones in the worlds eye,
as you may see both under the Law and Gospell:
as under the Law the Lord called Mo-
ses a shepheard to feed his flock, who was
feeding the sheep of his father, Exod. 3. And
the Lord called him to feed his people Israel,
and also David a shepheard, who was tending of
his fathers flock: And the Lord called him from
the ewes, and made him a Shepheard in Israel:*

and then there was *Elija* a plow-man, and *Amos* a heards-man, *Amos* 1. And thus you see under the Law how the Lord did reveale his truth: and under the Gospell you have Christ and his Disciples, who were poor contemptible men in the world, and as *Matthew* a Publican, and *Peter*, *James* and *John* fisher-men, with *Paul* a Tent-maker: And thus you see, that the Lord did reveale his truth by a company of trades-men, which the Apostle *Paul* doth so gloriously confirm, 1 Cor. 1. against the proud Rabbies of those times, and justifies his poor brethren in the Ministry, saying, *you see your calling brethren*, how that not many wise, mighty or noble are called in the Ministry, but God hath called the foolish to confound the wise, and the weake to confound the mighty, and things that are not in the worlds eye as any thing, hath God chosen to bring to naught things that are esteemed in the world. And this the Lord doth, that no flesh should boast or glory in his presence: and therefore the Apostle saith, *Where is the wise, where is the Scribe and disputer of this world?* for the Lord hath made foolish the wisdom of this world, 1 Cor. 1. 20. And therefore behold saith the Lord, *I will do a work in your dayes*, saith the Lord, *that you will not believe, though I have declared unto you*; for the wisdom of your

wise men shall perish, and I will make the

diviners mad, Esa. 29.14. Act. 23.

Oh behold and wonder ye Ministers of *England*, and ye Rab-
bies and Doctors, ye have been exalted up to
Heaven, but you shall be brought down;
for you haye sought your selves more then
Jesus Christ, and your own honour more then
his; you have sought to set up your selves
and to abace *Christ*, and have been ashamed
to confess his *Gospel* before men, for fear of
losing your earthly honours and preferments,
and have denied the holy one of *Israel*, in per-
verting his wayes, and changing his Ordinan-
ces, and have been time-servers, and served
your selves and not *Christ*, and therefore the
Lord hath a quarrel against you, and wil con-
found your wisdom, and make you to be de-
spised before the people, and will shake off
your fleshly glorying, that you may glory in
the Lord; and this the Lord will do by raysing
up men to preach the *Gospel*, and you shall
be cast out as a contemptible thing, because
you have been a hinderance, and not a fur-
therance to the *Gospel* of *Christ*; for the I-
dolizing of your persons, is a reason where-
fore so few believe and obey the *Gospel* of
Christ.

7. *Reason.* Wherefore so few imbrace and obey the Gospel, is becauile the wayes of the Gospel are persecuted wayes ; for no sooner Christ the great Minister of God came to preach the Gospel to the People, but the high Priest and Doctors sought to destroy him, *Mat 2.* and how was he persecuted of the Learned Rabbies, and was forst to flee from one place to another, and was persecuted wheresoever he came, and had not where to hide his head while the great Doctors were flourishing in their earthly glory and pompe, rejoicing at the troubles of the Sonne of God, and like Foxes lay lurking in their holes to watch for his ruin, and nothing would serve them but his death ; crying, his blood be upon us and our Children, and thus the learned Doctors slew the Lord of life, rejoicing at his death with mocks and scornes, like hellish Doctors, and thus you see the Lord himself was dealt with for preaching the Gospel : and therefore Christ doth tell his Apostles, *that they should be hated of all men for his names sake, Mat. 10. 22.* and now you shall see how his Apostles were persecuted for preaching the Gospel: not to speak of their troubles before Christ was put to death, but also after; as before his death, how many times were they in trouble with their Master, both by Sea and by

by Land? what straits were they put unto at his death, when they were all forced to flee and leave their Master in the mouth of hell? who can express their grief in that condition? as also after his ascension, how were they persecuted? when *Peter* and *John* were put in prison, *Acts* 4. 3. for preaching the Gospel, being scourged and beaten, *Acts* 5. 40. and commanded to preach no more in the name of *Iesus*, and also the killing of *Steven*, stoning him with stones, *Acts* 7. Together, with the killing of *James* with the Sword, as *Acts* 12. and putting *Peter* in prison, and what shall I say of *Paul*, who was persecuted on every side, being stoned, whipped, and imprisoned, with the report of the Apostle himself, saying, *they were led as sheepe to the slaughter*, *Rom.* 8. 36. and were troubled, perplexed, persecuted, and cast down, and bearing in their hodies the sufferings of *Christ*, *2 Cor.* 4. 8. 9. 10. The Apostle himself being in the depth of troubles, as you may see, *2 Cor.* 11. where he doth relate that he was in labour more abundant, in stripes above measure, in prisons more frequent, in deaths oft, five times of the Jewes receiving 40. stripes save one, thrice beaten with rods, once stoned, thrice suffering Shipwrack, and a night and a day in the deep, and many suffering more, which are related,

ated, as you may see, 2 Cor. ii. 16. 17. and all this he suffered for Christ and his Gospel, to shew to all the World, that the Ministers of the Gospel have been a persecuted Company in all ages; and who were the greatest persecutors in the dayes of Christ and his Apostles; was it not you hellish Doctors and Rabbies with the rabble of Priests and high Priest? were not you the chief to condemne Christ & his Apostles of false Doctrine, and chiefest in Councel to act against them, that you might fill up the measure of your sinnes; and so fall into the anger of the Almighty, by doing what you could to hinder the passage of the Gospel, and shall not the Gospel condemn you for this at the last day? and doth not this resemble our times, for who are the greatest persecutors of Christ and his Gospel in these dayes? are not you Priests & learned Rabbies? and do not you follow the steps of your Fore-fathers, to fill up the nature of your sinnes, in persecuting the Gospel and the true wayes thereof by your councel, and acting what you can against the truth? so that you have been a cause wherefore so few have believed and obeyed the Gospel by seeking all meanes you can to persecute all such as would imbrace the truth of Jesus Christ, so that most men

are afraid to profess the Gospel, because it is a persecuted way.

8. *Reason*, Wherefore so few imbraced and obeyed the Gospel is this, even because the wayes of the Gospel are counted heresie, and such as profess the Gospel are counted Hereticks: and thus it was in former times, even against *Christ* and his Apostles: Oh how did the High Priest, Scribes, and Pharisees bestir them? will the learned Doctors bestir them? *John* came neither eating nor drinking, and ye said, he had a Devill; the Lord Christ came eating and drinking, and ye said, behold a gluttonous man, a friend of publicans and sinners, and thus you railed against the Person and Doctrine of Christ, accusing him of heresie, and saying, he was a blasphemer, and had a Devill, and cast out Devills by the name of *Beelzebub*: and were not these your words against the Lord; Oh you learned Rabbies? accusing the Apostles also, that they were ignorant fellowes, *Acts* 4. and forbidding them to preach any more in the name of Christ, and seeking all meanes to destroy them by your hellish Council, in saying their Doctrine and Teaching was false, and that they did but delude the People? how did you Scribes and Pharisees rail against the famous Apostle *Paul*, that glorious Preacher of the Gospel?

did you not say he was a deluder, and turned the World upside-down? that his Doctrine was false? that he was a Heretick, and preached Heretick, though his Doctrine were a glorious truth, even the Gospel of Christ, as you may see in his answet to that hellish crew, saying, **that way that you call Heretick, to worship** **I** **the God of my Fathers,** *Act 24*.

14. Oh you High Priest and you Elders, were you not ashamed so accuse Christ and his Apostles, of false Doctrine, how will you answer it in the day of Gods anger? and thou Orator named *Tertullus*, how bravely didst thou act the Devils part in accusing of *Pastor* and his Doctrine, calling him pertinent fellow, and a mover of sedition throughout the World, and a Ringleader of Sects and Heretick? shall not that Gospel that *Pastor* taught, judge you at the last day? how will you plead then at the Bar of Justice, when the Gospel shall be your judge? And thus; you see the reason wheterefore so few embraced the Gospel in those times, because the way of the Gospel was counted Heretick; and doth not this resemble our times? are not Gospel-wayes called Heretick? and such as profest the Gospel Hereticks? and all the nick-names the Devil can invent to make the way of the Gospel obscure in the eyes of the People? and who are the

the chief actors in this thing, but the learned of our times, who perswade the people as the Scribes and Pharices did, that the way of the Gospel is Heresie? railing in their Pulpits like furies, so put the people in fear, least they should obey the truth, and stirring up the great ones also to fright the people with their Bulls, and therefore it is that so few believe and obey the Gospel.

9. Reason is, Because the Gospel holds forth separation, that Gods people ought to be a separated people, in respect of worship from all the people in the Earth, which is a way that most men abhorre; and therefore it is that so few obey the Truth; because separation is a horious thing in the Worlds Eye: though it be a Gospel truth, as doth appear, 2 Cor. 6. 14. where we are commanded by the Lord to separate, and the Reasons given. First, that we be not unequally yoked together with unbelievers; for what fellowship hath the righteous way of the Gospel with an unrighteous way; and what concord hath the Gospel of light with the way of darkness; or the way of Christ with the way of Beliall; or he that believeth with an Infidell; and therefore come out from among them, and be ye separate saith the Lord, from all the wayes and worships of men; and I will be your God, and you shall

shall be my People, saith the Lord of Hosts. And come out of her my People, and be not partakers of her sinnes, lest you receive of her punishment.

Rev. 18. 4. And therefore Christ saith, If you were of the World, the World would love her own ; but I have called (or chosen) you out of the World, in respect of Worship ; John 15.

18. 19. and therefore doth the World hate you.

And thus you see, there is a Gospel command for separation ; as also there is example ; for what did Christ and his Apostles preach, but a way of separation from the World, both in their doctrine and practise ? and such as did embrace their doctrine, were separated from the World in respect of worship, as you may see, Acts 2. 40. For as the People of *Israel* were separated from all the people of the Earth in respect of Worship : for Circumcision was a distinguishing badge whereby they were known from the World ; for by being Circumcised, they had right unto the Land of *Canaan*, and unto the Inheritances of the Land, and had right unto all the Ordinances of that Covenant, and the promises and blessings thereof ; but he that did slight and cast off circumcision, was to be cut off from the *Israel* of God, Gen. 17. 14. & so Baptisme under the Gospel is a distinguishing badge, to distinguish

guish betweene Believers and unbelievers; and therefore such as manifested repentance and faith, and were baptized, had a right unto the Gospel-Covenant, and to all the Ordinances thereof, being accounted the Church and House of *Christ*, and Members of that body whereof *Christ* is the head, Baptisme being a door to let in Gospel-Priviledges; for such as were baptized they were seperated from the World, in respect of worship, injoying Gospel-worship amongst themselves, as you may see in all the Churches: none being baptized but such as were made Disciples by manifestation of Repentance and Faith, and none receiving the Supper but such as were baptized: and all these Churches being gathered out of the World, had the worship of *Christ* amongst themselves, having nothing to do with those that were without, as you may see 2 Cor. 5.13 whereby you may see that the people of *Christ* under the Gospel are to be a seperated people from the World, in respect of Worship: because the worship of *Christ* and the worship of the World being as contrary as light and darkness, as you may see 2 Cor. 6.14. and this is a great reason wherefore so few imbrace the Gospel, because it is a way of separation.

10. *Reason*, Wherefore so few believe and obey the Gospel, is for want of tryal, because men do not search and try the wayes of men, and therefore we are commanded to try all things, *1 Thes. 5. 21.* and to try the spirits whether they be of God, *1 John 4. 1.* Oh you people of *England*, how ignorant are you of the wayes of the Gospel, for want of searching the Scriptures, whereby you might discern the truth, and so the blindness of your former wayes? you have built your faith upon men and not upon God, trusting upon Synods and Councels of men, and not upon the word of God: how ready have you been to imbrace every invention of men, which they have set up? how often have you changed your Worship, imbracing every tradition that men have set up? when you should with the noble *Bereans* have searched the scriptures, *Act 17. 11.* to have seen whether their Doctrines had been true or no? how have you swallowed down every *Antichristian* bait, whereby you have been choked of your spiritual comfort, in taking a false Profession for a true, and this is the cause of your blindness in spiritual things? shall not your worldly mindes convince? would you have trusted your Persons and Goods so with men, to have been

I think you would not, and yet you have trusted men with your spiritual goods, and have not minded what you have received: and is not this the reason wherefore you are so poor and beggerly in spiritual things? you have sought more after Earth then Heaven; and more after the shadow then the substance; you have a name that you live, but you are dead, *Revel. 3. 1.* know you not that you are returned blind and naked? I councel you to buy eye-salve, that you may see your blindness in the things of God, and search and try your wayes for your spiritual good; and you Ministers of *England*, how long will you keep the people in *Egypt*, that are seeking after the Land of *Canaan*, and you retain them? do you not make them groane under their spiritual burdens? are not they crying unto the Lord by reason of their bondage whiles you are seeking to keep them in *Egypt*? will you not let them come to *Canaan*? will you hinder them still to bring the anger of God upon you? how long will you keep them in *Egypt* to build your earthly glory? and shall not their labour be your ruine? will you persue them to the Sea of blood that the wrath of the Almighty might swallow

you up? and then shall the people have liberty to enter into the spiritual Land.

CHAP. 8.

Of the first Covenant, and the second Covenant.

And now I shall speak a word or two of the two Covenants; wherein I shall use this method. First, I shall speak of the first Covenant, and then of the second: now the first Covenant was but typicall, and therefore it was the good pleasure of the Father to send the Son to take away the first, that he might establish the second, as you may see, *Heb. 10.* 9. that is, he takes away the force of the first, that the second might come in place: which is a better Covenant, established upon better Promises, *Heb. 8. 6.* now that the first was a typicall Covenant, will appear for these Reasons,

1. The first *Covenant* was an administration of the letter, and therefore it was a typicall *Covenant*, 2 Cor. 3.6.

2. It was written and engraven in Tables of stone, which was a Type of the *Covenant* of grace, which was to be written and engraven in the fleshly Tables of the heart; and therefore it was a typicall *Covenant*, *verse 7.*

3. It was an administration of condemnation, and therefore it was a typicall *Covenant*, *verse 9.*

4. It was a Law of sin and death, and therefore it was a typicall *Covenant*, *verse 7.* Rom. 8.11.

5. It was to be done away, and to be abolished, and therefore it was a typicall *Covenant*, *verse 1. 11. 13.*

6. It was a wounding *Covenant*, it was able to wound, and to shew the weakness of the Creatures, for by the Law came the knowledge of sinne, but it was not able to heale; and therefore it was a typicall *Covenant.*

7. It

7. It was a Covenant of bondage, and therefore it was typicall; for they were bound to observe a multitude of Lawes and Ordinances under that *Covenant*, besides the offering Sacrifices, which was a great bondage, and therefore it was a typicall Covenant, as you may see, *Gal. 4. 24. 30.*

8. It made nothing perfect, and therefore it was typicall; for the Law made nothing perfect, but the bringing in of a better hope did; in the which hope we draw nigh unto God, and so it is disanulled, as you may see, *Heb. 7. 18. 19.* and therefore it was a typicall Covenant.

9. The first Covenant consisted of Types and shadowes, for the Law had a shadow of good things to come, and not the very Image of things, *Heb. 10. 1.* and therefore it was a Typicall Covenant.

10. The first waxeth old, and is ready to vanish away. *Heb. 8. 1. 3* and therefore it was a typicall Covenant.

11. There's a better Covenant comes in place, established upon better promises; *He-*

brewes 8.6.7. 8. and therefore it was a typicall Covenant.

12. The worship was typicall, and therfore it was a typicall Covenant ; for there being a change of the Priesthood, there must also be a change of the Law, as you may see, *Hebr. 7. 12.* for the first worship was but on foot till a better worship came, and then it was to be done away : as the tenne words were but a typicall Worship ; for, *Thou shalt have none other Gods but me.* And, *Thou shalt worship the Lord thy God, and him onely shalt thou serve ;* and that is this, thou shalt worship me according to my Covenant and according to the Lawes of that Covenant ; for if thou dost not worship me according to my Covenant and according to the Lawes thereof ; thou worshippest another God, and dost not worship the Lord thy God ; for if thou chusest another way of worship then I have prescribed, and change thy worship, thou also changest thy God ; and this is the full intent and meaning of the first Covenant, an outward acknowledgement of God to all the world, in obeying those Lawes and Ordinances prescribed and set forth by him, whereby they did acknowledge him to be their God : which worship

ship God did accept of till a better came, until the time of Reformation, as you may see, *Heb.* 9.10, and then the Father would send the Son, the great Minister of God, who did administer a better Covenant and better ordinances to the world; and when that way was come they were to live no longer to *Moses* and his teaching; but were to live under the teaching of Christ; which the Father did confirm when he said, *This is my beloved Son, hear him;* *Mat.* 17. 5. but they rejected the teaching of the Son, and did not look to the end of that worship which was abolished by Christ, as you may see *2 Cor.* 3. 13. and so their minds are blinded unto this day, living in the shadow when they might have embraced the substance; and therefore they missed salvation, because they sought it by the first Covenant and not by the second: though they were very zealous to worship God according to the first Covenant, as you may see *Rom.* 9.31. 1.32. and so they stumbled and fell, as you may see, *ver. 33.*

And thus you see, that the worship of the first Covenant, was but to continue till a better came in place; for when Christ came there was a change, as you may see in all his teachings, and in his declaring, that neither at *Jerusalem*

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rusalem, nor in the Mountaine should they worship God; that being but an administration of the letter, as you may see, 2 Cor. 3. 6. but they should worship in the way of the Gospel, which is an administration of the Spirit, as you may see, 2 Corinthians 3. 8. which is a better worship then the former was, being a better Covenant, established upon better promises. And thus I have given you some Reasons wherefore the first Covenant was a typicall Covenant; and now I shall shew you how Christ is said to take away a typicall Covenant; and that is in these three respects. 1. He pacifies the Fathers wrath for the transgressions of the first Covenant. And secondly, He doth the worke of the first Coenant. And thirdly, He takes away the first by establishing the second; and so I shall begin with the first.

And first, He pacifies the Fathers wrath; for the first Covenant was a Covenant of terror, as you may see, Exod. 19. For the Law was added because of transgression, till the seed should come; Gal. 3. 19. and so terrible was the sight thereof, that it made Moses quake and tremble, to shew that wrath was gone out against sinne; Heb. 12. 20. 21. being a Law of sinne and death. Rom. 8. 2. Now Christ comes and takes away the enmity

and was made a curse for us, being the Lamb of God that takes away the sinnes of the world, John 1. 29. and so we are delivered from the Law, that being dead wherein we were held, Rom. 7. 6. and hath redeemed us from the curse; Gal. 3. 13. and hath broken downe the middle-wall of partition, and hath abolished and taken away the Law of enmity, Eph. 2. 15. 16. by blotting out the hand-writing of Ordinances, and all the Jewish worship which was against us; and hath spoiled or killid that enmity that was between God and us by reason of sinne; and hath made a free passage between God and our souls, having conquered all oppositions, Col. 2. 15. 16. that thereby we might come with all boldnesse to the throne of grace, Heb. 4. 16. and therefore it is that Christ hath taken away the first Covenant, because it was a Covenant of bondage, and the Ordinances thereof; and so he gives us right and freedom to imbrace a Covenant of love and mercy, that is more easie and comfortable to us.

Secondly, He hath taken away the first Covenant, in doing the work of the first Covenant; for the first Covenant did require a perfect work of a perfect man, but there was none that was able to do a perfect work; for the

the Apostle saith, they were all gone astray, and were all gone out of the way, so that there was none that did good, no not one, as Rom. 3. 12. So that none were able to do the work of the first Covenant; and therefore Christ was to come to do the worke of the first Covenant, being a perfect man, without spot or blemish, and so he was able to do a perfect worke, to fulfill the righteousnesse of the first Covenant; For the first Covenant exacted a worke of righteousnesse and holinesse, which none were able to perform till Christ came; who when he came, did all that the first Covenant did exact, in doing such works as never man did: and so fulfilled the whole Law, and all the righteousnesse and holinesse thereof: and so he is the end of the Law for righteousnesse to every one that believeth, Rom. 10. 4. And therefore he is declared to be righteous and just, and the justifier of all that believe in him: Rom. 8. 25 26. so that, as by the offence of one many were made sinners: even so by the righteousnesse of Christ shall many be made righteous. Rom. 5. 19. And for this work of his, God hath highly exalted him, and hath made him Heir of all things. Heb. 1. 2. And thus you see, that Christ hath done the work of the first Covenant, and so is the end thereof.

Thirdly

Thirdly, Christ takes away the first, by establishing the second; for finding fault with the first, he saith, *Behold the dayes come saith the Lord, that I will make or establish a new Covenant*, and so he takes away the first, that he may establish the second: *Heb. 10. 9.* and so Christ is become a Minister of a better *Covenant*, established upon better promises, *Heb. 8. 6.* For if the first had been found faultless, there had been no place found for the second; but finding fault with the first, he saith, *Behold, the dayes come saith the Lord, that I will make a new Covenant*, and in that he saith, *a new Covenant*; he hath made the first old, and that which is old is ready to vanish away. *Heb. 8. 7. 8. 13.* And thus you see the first was but a typicall *Covenant*, and was but to continue untill a better came, which is a better *Covenant* & a better way then the former was; And thus I have spoken a word or two of the first *Covenant*, and now I shall speak a word or two of the second.

And first, I shall shew you how the *Covenant* of grace is established, and that is these three waies.

First, by promise, for no sooner there was a wound by the first *Covenant*; but there was a promise of healing in the second, saying, *the seed*

seed of the Woman shall break the Serpents head, as you may see, Gen. 3. 15. and this was also promised to *Noah*, Gen 6.18. and more fully manifested to *Abraham*, in many promises made unto him at divers & sundry times Gen. 12. 3. and the 17. 7. and a more plainer promise was made to *Moses*, as you may see, Deut. 18.18. where the Lord sheweth, that he would send the great Prophet, or Angell of his Covenant, and would put his words into his mouth that he might speak all that the Father should command him, ver. 18.19. And thus you see all along how the *Covenant* was established by the promise of the Father.

Secondly, The *Covenant* was established by prophecy as you may see, Isa. 42.6. ch. 49. 6. as also in Jer. 31.31. And it shall come to passe in the last daies, that I will make a new *Covenant* with the House of *Israel*, and with the house of *Judah*, not according to the *Covenant* I made with their Fathers, in the day that I tooke them by the hand, to bring them out of *Egypt*; which *Covenant* they brake though I was a husband unto them saith the Lord; but this shall be the *Covenant* that I will make with them saith the Lord And thus you see, that it was established by Prophecy.

Thirdly,

Thirdly, It was established by the bloud of the Testatour, for a covenant is ratified by bloud, as also the first covenant was; for when *Moses* had spoken every precept to all the people according to the Law, he took the bloud of calves and of goats, and sprinkled both the booke and the people, saying, This is the bloud of the covenant, which *God* hath enjoyned unto you, for without bloud there is no remission, *Heb.* 9. 19. 20. 22. and therefore the second covenant was established and ratified with bloud, even by the bloud of the Son of *God*, *Heb.* 9. 14. For where covenant is, there must also be of necessity the death of the Testator, *ver.* 16. and therefore the bloud of *Christ* is called the bloud of the covenant. *Heb.* 10. 29. *chap.* 12. 24. *chap.* 13. 20. And thus the Covenant is ratified and confirmed by the bloud of *Christ*, which is the bloud of the everlasting covenant.

And thus I have shewed you in a word or two, how the Covenant was established, and now I shall speak a word or two of the Covenant it selfe: now the essence or being of the Covenant, is *God*, who out of his meer love, and unexpressible mercy, and tender compassion, was pleased to give a being

to the Covenant, to manifest to all men that he was not in anger but in love, that though his anger lay in the Covenant of the flesh, yet his love lay in the Covenant of the spirit: for he seemed to shew anger in the type and shadow, but his great love doth appear in the substance and truth, in the Covenant of grace to manifest his great love to all men: and thus much for the being of the Covenant, and now for the matter of it.

Now the matter of the Covenant is the mind of God, consisting of promises of love and mercy unto all men, as you may see *Luke* 2. 10. 14. upon condition of obedience unto the Lawes and Ordinances of that Covenant proceeding from the minde of God, from whence all the teaching of the Gospell and ordinances thereof do proceed as you see *Deut.* 18. 17, 18. *For the Son doth nothing of himself, but what he hath received of the Father, in being taught of the Father what to teach.* *John* 8. 20. 29. And so being to teach the mind of the Father, both for promises and commands to the world, from the minde of God: and thus much for the matter of the Covenant, consisting of Promises and Ordinances, proceeding from the minde of the Father, and now of the matter it selfe.

Now

Now the Covenant of grace is called a testament or will, being indeed the will of the Father revealed to the Son, and by the Son revealed to the world, to manifest the Fathers love unto the sonnes and daughters of men: and testified to the world, that what he declared was the minde of God, and sealed it with his bloud, and so his bloud is called the bloud of God, or the bloud of the testament, or will, Heb. 10. 19. chap. 13. 20.

Secondly, It is called a new Covenant, because it makes the first old, and takes away the old bondage of the first, that there might be Gospel-freedome in the second; that so we may see how far the one doth exceed the other.

Thirdly, It is called a new Covenant, because it doth not wax old as the other did, but to continue for ever, and is an everlasting Covenant, which is to continue until the consummation of all things, Mat. 28.

Fourthly, It is called a new Covenant, because it is new in every age, and to every generation it is a new covenant, bringing new covenants in every age, which are green and flourishing afresh in all generations, to manifest the glory of the Gospell beyond the glory of the first: the glory of the one decreasing

creasing, and the glory of the other growing and increasing: and thus much of the covenant.

Now the parties covenanting, are the Father and Son; for the Father strikes a covenant with the Son, that he should teach all men: and to do his will in declaring glad tidings to all the sonnes and daughters of men, and to manifest his love to the world, as you may see, *John* 3. 16. so that if they do imbrace the grace and mercy offered them they may live, and this doth appear by the words of the Father himselfe, that this is truch, for he saith, *As I live, I will not the death of a sinner, but that he live, Ezek. 18. 32.* and doth manifest the same in *Isai. 49.6.* where he saith, *That it was a small or light thing that Christ should be his servant to raise up the Tribes of Jacob, and to restore the desolations of Israel, but I will also give thee a light to the Gentiles, and thou shalt be my salvation to the end of the earth, to establish the earth, and to cause to inherit the desolate heritages, that thou maist say to the prisoners, come forth, and to them that are in darknesse, shew your selves, Isai. 19. 6. 8. 9.* And thus you see the Engagement of the Father, For it is good and acceptable in his sight, that he will have all men

to be saved, and come to the knowledge of the truth, 1 Tim. 2. 3. 4. and consulteth not that any man should perish, but that all men should come to repentance, 2 Pet. 3. 9. And for this end, the Father hath enabled the Son with all sufficiency, being full of grace and truth, and giving all power into his hands, whereby he might be the better enabled to do the same: and thus the Father frees himself in giving all sufficient power unto the Son, whereby he might teach all men, and to performe the Covenant on his part: and thus you see the incomprehensible love of the Father, that he should engage himselfe thus unto the world, that he would send his Son to be a Teacher to all the world, so that this is the condemnation, that light is come into the world, and men love darkness rather then light. And so it doth appear, that the Father is not wanting on his part to give light unto the Son, that the Son might not be wanting on his part to give light to the world.

And then in the next place, the Son strikes a covenant with the Father, for these are the parties covenanting, as you may see, 1 Tim. 2. 1. For there is one Mediator between God and man, the man Christ Jesus, who is called the Angel of the Covenant. And the Mediator is between

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First, By the Works of creation, *As the heavens declare the glory of God, and the earth sheweth forth his handy-worke, day unto day uttereth speech, and night unto night teacheth knowledge, and there is no place where their voyce is not heard; for their line is gone through the whole earth, and their words unto the end of the world, Psalm. 19. 1. 2. 3.* and thus you see Christ drawes all men by the works of creation, every creature indeed being a Gospel Teacher, *Col. 1. 23.* For that which may be known of God is manifest in them, even the eternall power of God, and the Godhead, so that they are left without excuse, *Rom. 1. 19. 20.* lo
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that Christ drawes all men by the workes of creation which are as a naturall eye to see the Sun.

Secondly, Christ drawes all men by Gospell-manifestation, and therefore the Gospell is to be preached to all Nations, Mat. 28. and ^{the} to every creature, Marke 15. And they have not obeyed the Gospel, is not for want of bearing, for the sound of the Gospel is gone through the earth, and their words unto the end of the world, Rom. 10.18. The Gospell being preached to every or in every creature, as you may see Col. 1. 29. and therefore Christ himselfe doth declare that the Gospell must be preached to all the world, as you may see Mat. 24. 14. for a witness to all the world before the end shall come. And thus Christ is not wanting to preach the Gospell. For as by the sinne of one mans death came upon all men to judgement, even so by the righteousness of one the free-gift came upon all men to justification of life, Rom. 5. 19. For this is the command of God, that all men should believe in the Son, & he that doth not, maketh God a lyer, because he believes not the record that God gave of his Son, 1 John 5. 10. And thus you may see, that Christ is not wanting on his part to teach all men; For this was the end

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of his coming that all men through him might believe.

Thirdly; He drawes all men by the spirits revelation, which was prophesied of before that he would poure out of his spirit upon all flesh, *Joel* 2. 28. and that all flesh shuld see the salvation of God, *Mat.* 3. 8. th or that grace of God that bringeth salvation, hath appeared unto all men, teaching them, *Tit.* 2 ii. so that all men through him might believe, *John* 1. 7. For he is the light of the world, and the true light that lightens every man that cometh into the world, *John* 1. 9. And thus he hath promised to do unto the worst of men, as to the simple ones, and such as delight in their scorning, yea unto fools that hate knowledge, and would have poured his spirit upon them, had not they rejected it, as you may see *Prov.* 1. 20. 21. 22. 23. 24. saying *Unto you Oh men do I call, and my voice is to the sonnes of men, but seeing I have called and you have refused, I will also refuse you,* saith the Lord. And thus you see the truth of this thing: now will you say, that Christ is wanting to teach any man the way to salvation, whereby he might be saved? and if he be, you will lay the fault in him, which he doth deny, saying, *This is the*

the condemnation, that light is come into the world, and they love darknesse rather then light, because their deeds are evill, and will not come to the light, *John 3. 19. 20.* And thus I have shewed you how Christ doth performe his part of the covenant in a word or two, which is to teach all men, whereby they might believe, and imbrace the Gospell, and lay hold of eternall life: and if that they did not imbrace life, they have no cause to complaine: For as much as *Christ* taught them, they shall not say at the last day, that *Christ* did not teach them the way to heaven: when he shall say unto them, *I have called, and you have refused, Prov. 1. 24.* And thus I have spoken a word or two of the parties covenanting, to wit, the Father and the Son: and now I shall speak a word or two of the extent of the Covenant.

Now it doth appeare, the covenant doth extend unto all men, as in the prophesie of *Esay 2. 6. chap. 49. 6.* where the covenant was promised to all both to *Jews* and *Gentiles*, and in the words of the covenant it selfe, it seems to be clear, as in *Jer. 31. 34.* where the words are these, *And they shall all know me from the least of them to the greatest of them, and they shall be all taught of God, John*

6.45. and I will powre out of my spirit upon all flesh, as *Joel* 2. which are new Covenant words, and all flesh shall see the salvation of God, *Luke* 3. 6. wherewith it doth appear that it doth extend to all men; for as the wound came upon all men under the first Covenant, so the healing must extend to all under the second Covenant, or else the plaster is not so great as the sore, *Rom.* 5. 18. and now I shall shew you some Reasons, wherefore the Covenant doth extend to all.

1. Because Christ doth mediate for whole man, as it doth appear in the *1 Tim.* 2. 5. for there is one Mediator between God and Man the Man Christ Jesus; and therefore the Covenant must extend to all men, because he mediates for whole man, even for all that were lost in the first *Adam*.

2. The Covenant doth extend to all men, because Christ is a propitiation or Sacrifice for our sinnes, and not for our sinnes onely, but for and of the whole World, *1 John* 2. 2. whereby it doth appear that the Covenant doth extend to all men.

3. Because the promises of the Covenant do extend to all men, and therefore all men are commanded to repent and believe, because mercy is promised to all men, as Christ saith, *I came not to call the righteous, but sinners to*

repentance, Mat. 9. 13. and willeth not that any man should perish, but that all men should come to the knowledg of the truth; so that no man is denied the promises of mercy, but such as will fully reject the Gospel, as you may see, Prov. 1. 20, to the end, Rom. 8. 11. 2. 13. 13. 46. 47.

4. Because the Covenant extends as far as the blood, *for the blood is the blood of the Covenant*, Heb. 9. 14. ch. 10. 29. Now the blood of Christ doth extend to all men, as doth appear in that he died for the chief of sinners. 1 Tim. 1. 15. and came to justify the ungodly, Rom. 4. 5. in dying for them, as you may see, Rom. 5. 6. and so God commendeth his grace towards us, that while we were sinners Christ died for us, verse 8. who died for his enemies, verse 10. and tasted death for all men, Heb. 2. 9. and therefore it doth appear, that the Covenant doth extend to all men, because the Covenant extends as far as the blood.

5. It doth appear that the Covenant doth extend to all men, because such as shall be condemned, shall be condemned for rejecting the Gospel as the Apostle doth declare, when he saith that God shall judge the secrets of men according to the Gospel, Rom. 2. 16. And God shall come in flaming fire rendering vengeance.

to those that know not God, and obey not the Gospel, 2 Thes. 1. 8. 9. and this is the condemnation of the World, that light is come, and they love darkness rather than light, John 3. 19. Now if the Covenant extend so far as to judge all men: then it doth appear that it doth extend to all men.

6. The Covenant of grace is a Covenant of love, and the love of God doth extend as far as his anger; for he is the God of love, and therefore his mercies are over all his works, and the enmity is swallowed up of love, his love being a free love, and his Covenant a free Covenant; and therefore it doth appear that his Gospel doth extend to all, because his love doth much more appear when it is extended to all, then when it is extended to some, & those that deny the truth of this, deny the free love of God: & thus I have shewed you the extent of the Covenant, and now I shall shew you wherein the two Covenants do agree.

Now the Covenants agree in these respects.

1. The Doctrine and practise of the first Covenant was one, for they taught one Doctrine, and practised one way, both they and their Generations, and so were to do, and not to turn to the right hand or to the left,

but just according to the Command, *Deut. 4. 1. 2.* and so under the Gospel there is one Doctrine and one practice, as you may see in all the Gospel; for the Apostles of Christ all taught one Doctrine, and practised one thing, as you may see in all their Doctrine and practice; and this the Apostle *Paul* exhorteth *Tymothy*, saying, *hold fast that forme of sound words which you have been taught, 2 Tim. 1. 13.* so that therein the first and second Covenant agree.

2. Those that kept the first Covenant had right unto the promises and blessings, and had right unto all the Ordinances thereof, but those that broke that Law were cursed, and had no right unto any promise therein, and so those that keep and obey the Gospel are blessed, but those that reject and contemn the Gospel are cursed, *1 Pet. 2. 7. 8.*

3. All the Lawes and Ordinances of the first Covenant were in force while the Covenant was on foot; for he that did but neglect circumcision, was to be cut off from the *Israel* of God, *Gen. 17. 14.* and so also all the Laws and Ordinances of the second Covenant are on foot while the Covenant stands; for take away the Ordinances, and take away the

the covenant also: and therefore he that denies any Ordinances under the Gospel, rejects the councel of God to his own destruction *Luke 7. 3.* and therein the first and second covenant agree.

4. The first covenant was a conditionall covenant, as you may see by the words of *Moses, Levit. 26.46.* and so also is the second a conditional covenant; for Repentance and Faith are the conditions of the covenant, without the which none shall be saved; for except you repent, you shall all likewise perish, *Luke 13. 5.* and he that doth not believe shall be condemned, *John 3.* now I am not ignorant that most men conceive the Covenant to be without any condition at all, but absolute, and the strength of their Argument lies in the words (shall) and (will) as *I will be their God, and they shall be my people;* and so they take these words to be without any condition, to the which I reply, that the words *shall* and *will*, are both in the future tense, and are both conditionall words: as the Lord said to *Israel*, *thou shalt have no other Gods but me, and thou shalt worship the Lord thy God, and him onely shalt thou serve:* now if this word had bin without any condition, then they should never have chosen other Gods, nor have fallen from the worship of God; but you see they worship,

shipped other Gods: & therefore it doth appear, that the word *shall* is a conditional word. Again the *Lord* said to *israel*, ye shall keep my *Sabbaths*: now if this word *shall* were without any condition, then they should never have broken the Sabbath; but they broke the Sabbath, & therefore it doth appear, that the word *shall*, is not without any condition; and then the *Lord* said unto *Israel*, you *shall* walk in all the *wayes* that *I have commanded*, as you may see, *Deut.* 15. 33. Now if this word (*shall*) had been without any condition, then they should never have disobeyed the Commands; but we see they did, and therefore the word (*shall*) is a conditional word, and so they shall be my people is but a conditional word, that is this: if they *imbrace my grace & mercy*, they *shall* be my people, and if not, they *shall* not be my people: and for the other word, (*I will be their God*) and also the word (*will*) is a conditional word as doth appear, for as *I live* saith the *Lord*, *I will not the death of a sinner*: now if there were no condition in this word (*will*) then all men should be saved, and Christ saith, when I am ascended I will draw all men: now if there be no condition in the word (*will*) then all men shall be drawn, and he will that all men should be saved: and he will not that any man should perish, *1 Tim. 2.*

3 Pet. 3. now if the word (*will*) be without any condition, then all men shall be saved, and no man should perish ; but all that disobey the Gospel shall perish, 2 *Thef.* 1. & therefore you see that the words *shall* & *will* are conditional, & therefore the covenant of grace, is a conditional Covenant ; for as I have shewed, Repentance and Faith are the conditions of the Covenant, without the which none shall be saved, and therein the first and second Covenant agree : and now I shall shew in a word or two wherein they differ.

The first Covenant is old, and the second Covenant is new, and therein they differ : the first, the Law of the letter, the second, the Law of the spirit ; the first was written and engraven in Tables of stone, the second is written and engraved in the fleshy Tables of the heart ; the first a Law of death, the second a Law of life ; the first a Law of bondage, the second a Law of liberty ; the first a wounding Law, the second a healing Law ; the first a naturall Law, the second a spirituall Law ; the first a Law of types, the second a Law of substance ; the first was to be done away, the second is to continue ; the first a Law of earthly blessings, the second a Law of spiritual blessings ; the first is to a natural death,

and the second to a spirituall death ; the first was to stand for a time, and the second is to stand for ever.

And thus I have spoken a word or two of both the Covenants so far as time would give me leave ; and the Lord give the Reader understanding and moderation.

CHAP. IIII.

Of the Father and the Sonne.

And in the next place, I shall speak of the Father and the Sonne ; and I shall begin with the words of the Son, wherein he doth exalt the Father, and desires him to glorifie his Sonne, that the Sonne also glorifie thee; *John 17. 1.* and so the Son exalts the Father, and tells, that this is life eternall, to know the Father to be the onely true God, and the Sonne whom he hath sent *verse 3.* and from these words, I shall indeavour to speak a word or

or two of the Father & the Son, & first I shall speak of the Father, & that from these words.

To know thee the onely true God: from these wordes, you have the onenesse of God, set forth to be the onely God of all Being, from whom proceedeth all things, as the Son doth acknowledge in this verse; for the Father is the God of all Gods; and therefore he is the true God, and is the first God, and shall be the last God; and therefore I shall endeavour to speak of the Father, who is the essence or being of all things, and so to know him is eternall life; and therefore I shall speak a word or two, how to know the Father, and that in these three wayes.

First, To know him in his Titles, as there are many Titles whereby he is known, he is called [*Elohim*] the Almightyes or Almighty power, and he is called [*Elohim*] somtimes [*Eloah*] the Almighty, and in short [*El*] mighty, and [*Eloah*] hath affinity with [*Atah*] he adjured; but we are to know, that [*Yehovah Elohim*] was the Creator onely, Gen. 2.4. Isa. 44.24, and he is also called [*Yehovah*] this is his proper name, He that is, that was, and that will be; it cometh of [*Havah*] he was, He is also called [*Adonai*] which is Gods name of sustentation and Dominion.

and [*El, Eliōn*] the mighty, the high :
& he is also called [*Shaddai*] Almighty or Al-
sufficient: he is called [*Ehejich after Ehejeh*]
I am that I am, or I will be that I will be. And
thus to know him in his Titles, is life eternall;
and many Titles more he hath, which I have
no time to name.

Secondly, To know the Father as he is
one God, is life eternall; and that he is the a-
lone God, the Scriptures do abundantly de-
clare, that he is the God of the spirits of all
flesh, as *Numb. 27. 15.* for he is the Father
of spirits, *Heb. 12. 9.* for he is the first God
and there is none besides him, *Deut. 4. 35.* for
the Father is the God of Gods, and the Lord
of Lords, and a great God, that is no respecter
of persons, *Deut. 16. 17.* and there is no God
with him. *Deut. 32. 39.* for among the Gods
there is no God like the Father; for he is God
alone, *Psa. 86. 8. 10,* and therefore he is
above all Gods. *Psa. 95. 3.* for he is called,
the God of Gods *Psa. 136. 2.* and he is the first
God and the last God, *Isa. 44. 6.* For thus
saith the Lord, Is there any God besides me? No
I know not any, verse. 8. And therefore the
Father saith, I am the Lord, and there is none
else, and there is no God besides me;
Isaiah 45. 5. And therefore he saith,

remember the dayes of old, for I am God, and there is none else : I am God, and there is none like me. Isa. 46. 9.

And thus you see the Father is before all Gods, and God alone in respect of his Being; and for the further probation of this truth, I shall come to the Confession of the Sonne, who doth acknowledge the Father to be above all, when he saith, *I thank thee O Father Lord of Heaven and Earth, that thou hast bid these things from the wise and prudent. And all things are given unto me of my Father, Mat. 11. 25. 17.* in doing nothing but by his Fathers appointment, *Luke 22. 39.* and when he said, *Father into thy hands I commit my spirit : Luke 23. 46.* as also confessing, that the Father sent him. *John 5. 36, 37.* doing nothing of himself; but as he was taught of the Father; *John 8. 28.* And thus you see the confession of Christ, that he did nothing of himself; but the Father that sent him, gave him a Commandement what he should say and teach, as you may see *John 12. 49. 50.* and when he said, *As I come to do thy will O God.* And thus you see, the Sonne doth acknowledge the Father to be the onely true God.

And now I shall come to the testimony of the Apostles to confirme this truth, in their sayings.

saying, That Iesu whom you have Cruſified, God hath raised up. Acts 2. 23, 24. and God the Father hath raised up Iesu whereof we are wiſnesses, Acts 3. 26. and in doing their great works in the name of Iesu whom God hath raised up, Acts 4. 10. and the God of our Fathers hath raised up Iesu, whom ye slew and hanged upon a tree. Acts 5. 30. And the Apo-
ſtles doth declare, that to confess the truth of the Doctrine is the way to ſalvation. Rom. 10. 9. And thus the Apoſtles do acknowledge the Father to be the onely true God, ſaying, There are Gods many and Lords many, but none more thare is the one God, even the Father of whom are all things. 3 Cor. 8. 5, 6.

And thus you have the confession of the Prophets and Christ and his Apoſtles, that the Father is the onely true God, which to know is life eternall. And now I ſhall come to the third thing.

Thirdly. It is life eternall, to know the Fa-
ther as he is the God of all being, from whom all things do proceed; and therefore there is none like the Father amongst the Gods, so wonderfull in power and in glory: Exodus 15. 11. For the Father is greater then all Gods, for in the thing wherein they dealt wondrouſly, he is above them Exodus 18. 11.

and therefore there is no God in Heaven nor in earth that can do according to his works nor according to his might, as you may see, **Deut. 4.24.** being Lord of Heaven above and earth beneath, and there is none else : **Deut. 4. 39.** *All Nations whom thou hast made shall worship thee, for thou art God alone.* **Psa. 86. 9.** **10.** *In his hands are the deep places of the earth, and his hands formed the dry land ; the Seas his, and he made it, and the height and the strength of the Hills is his also.* **Psa. 95. 3. 4. 5.** *To him alone that doth great wonders, who by his wisdom made the Heavens, and stretched out the Earth above the waters, and that made the great lights of Heaven ; which is the God of Gods, and his mercy endureth for ever : as you may see,* **336. Psa. Who is the Lord of Hosts, the God of Israel, that dwelleth between the Cherubims, thou art God, even thou alone of all the Kingdoms of the earth, thou hast made Heaven and earth,** **Isa. 37. 16.** *and before him there was no God formed : neither shall there be after him,* **Isa. 43. 10.** *For thus saith the Lord, I am the Lord and there is none else, for there is no God besides me, I girded thee, thou hast not known me ; that they may know from the rising of the sun and from the West, that there is none besides me.*

I am the Lord, and there is none else, 45. Isa 5,6,7.

And thus he is the true God, he is the living God, and an everlasting King, Jer. 10. 10. that maketh the earth to tremble and the Nations shall be able to abide his indignation; & the Gods that have not made the Heavens & the Earth shall even perish from the Earth and from under these Heavens; and so we have all one father, for one God hath created us, Mal. 1.10. and thus you see, that the Prophets do acknowledge the Father to be the God of all Being.

And now I shall shew you the testimony of Christ, and his Apostles, when Christ saith, I thank thee O Father Lord of Heaven and Earth, Mat. 11. 25. and all things are delivered unto me of thy Father, ver. 27. and my Father is greater then I, John 14. 28. and my Father is greater then all, and I have kept my Fathers commands and abide in his love, John 15. 10. and so you see the acknowledgement of the Sonne.

And now I shall come to his Apostles, who do declare, that God the Father anointed Jesus of Nazareth with the Holy Ghost, and with power; for the Father was with him whereof they

bloweth

He

were Witnesses, Act 10. 48, 49. that God the Father made Heaven and Earth, the Sea and all things therein, Act 14. 15. ch. 17. 14. being Lord of Heaven and Earth and all things therein, and the Father of our Lord Jesus Christ, 1 Cor. 11. 31. For though there be that are called Gods, as there be Gods many, and Lords many; yet so as there is but one God, the Father of whom are all things; 1 Cor. 8. 5. 6.

And thus you see, that the Prophets, and Christ and his Apostles do acknowledge, that God the Father is the onely true God; even the God of all Being; and thus to know the Father is eternall life.

And now I shall come to speak of the Son; for it is life eternall to know the Sonne, as to know the Father; the Sonne being the great Prophet of God, and the greatest of all the Prophets, and the greatest of the sons of men, and above all men and Angels, next unto God himself; and thus to know the Son is eternall life.

To know him is the promise, being promised of long before he came, by the Father himself, that as he made a Covenant of works with the first Adam, he would make a Covenant of grace with the second Adam, which should

should be perfected at the coming of the Sonne, that the love of the Father might be known to all the world: the which love and grace was to be declared by the Sonne, the chief Prophet of God, who was to reveal the mind of God to all men, in opening the Fountain of Gods love and mercy, and for that cause he was much desired of before he came, being the Sonne of the Fathers love, in declaring the salvation of God, of which salvation the Prophets have enquired & searched diligently, who Prophecyed of the grace to come; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before of the sufferings of Christ, and the glory that should follow, *2 Pet. 1. 10. 11.* and thus Christ was promised of long before he came, unto *Adam* and *Noah*: as also to *Abraham*, *Isaac* and *Jacob*, and to *Moses*, unto whom the Father revealed the Son, saying, *I will raise them a Prophet from among their brethren like unto thee; and I will put my word into his mouth, and he shall speak unto them all that I command him: Deut. 18. 18. Acts 3.* and as he was promised to *Moses*: so also to the Prophets; and thus to know him in the promise is life eternall.

2. To know him as he was begottē by the promise, is life eternal; for thus saith the Lord, *shon art my Son, this day have I begotten thee*; for the Son was not born after the flesh, but after the promise and mind of God; and so the seed of grace was springing from the time of *Adam* till it came forth, being begotten by the word of promise.

3. To know him in his conception is life eternall, being begotten by the immortall word; all the promises compassing the Virgine about, and the power of the most high overshadowing her, *Luke 1. 32.* and so begat a holy seed, *Mal. 2. 15.* So that, that which was begot was a holy man, *Luke 1. 15.* conceiv'd in the matrix or wombe of God; being begot by the word of promise, and born of the pure Virgin: being conceived of the pure nature of God, not borne after the flesh, but after the Spirit or promise of God; for the first man was of the earth earthly & his Kingdom and power earthly, and therefore his thoughts and mind earthly; but the second is a heavenly man, whose thoughts are heavenly, being without spot or blemish, or any worldly care, but all for Heaven, both in his thoughts, words and deeds; and therefore he was called the Lord from Heaven, being able

to conquer all the fleshly lusts and temptations of the world, and therefore might rightly be called a Heavenly man, and therein did exceed the first *Adam*.

And then again, the first *Adam* was called the Image of *God*; but the second *Adam* is called the expresse Image of the Fathers person, whereby it doth appear, that the second *Adam* is of a more glorious nature; the first *Adam* being of a earthly nature, & the second *Adam* being of a spirituall nature; the first *Adam* being set about earthly things; and the second *Adam* being set about spirituall things.

And thus you see, that Christ was begotten a pure man, fit for all heavenly employment; being of so glorious and pure a nature, that he was able to aspire or ascend into Heaven; for what should hinder him being every way heavenly, and no way earthly in his nature; and therefore he was able to walke upon the Sea and not be drowned, as you may see, *Mat. 14. 15.* and was able to passe thorow dores and stone Walls, being so pure a man that there was nothing could hinder him from going into any place. And thus it is life eternall, to know the man Christ in his pure conception as he was a pure nature.

To know him as he ascended into Heaven is life eternall; for being a pure heavenly man he was able to ascend into Heaven, for what should hinder him being a pure nature; being a heavenly nature, it was more natural to be in Heaven then to be in earth; for it is nothing but this sinfull nature that hinders us from Heaven; but Christ having no sinne in his nature, there was nothing could hinder him from ascending into Heaven. Now that Christ did ascend into Heaven doth appear, for saith he, *No man hath ascended up to Heaven at any time, but he that came down from Heaven, which is the Sonne of man that was in Heaven*; and so Christ shows you, that never any man did ascend to Heaven but himself, but the man Christ went up into Heaven; for he saith it, and I dare not but believe it, for his words are Spirit and Truth: no man at any time but the man Christ, *John 3. 13.* And I came down from Heaven not to do mine own will; but the will of him that sent me. *John 6. 38.* For the Father takes him up into Heaven, and revealed his mind and his will to him, what he would have him to declare to the world; and to manifest the Fathers love to all men, if they did imbrace his doctrine; and so the Father sent him into the world, that he that believed in

in him should not perish ; And thus much doth the Sonne confess when he saith, *Loe I came to do thy will O God. And, I came down from Heaven, not to do my own will; but the will of him that sent me.* And thus to know Christ, is life eternall.

5. To know him in his life, is life eternall; what he came to do, and what he did. First, what he came to do, and that was to do the will of the Father; Forthus it is written in the volume of thy book of me, to do thy will O God, *Heb. 10.* For the words that I speak are not mine, but the words of him that sent me.

And thus you see, the end of Christ's coming to declare the mind of the Father to the world, which was a pure heavenly Doctrine; all tending to grace and glory, his Doctrine being all spirituall; and to know him in his life as he was a pure spirituall man, for all his thoughts were heavenly, and his words and Doctrine heavenly and all his actions heavenly; So that it might truly be said, he came from Heaven, being a man for Heaven and not for earth, all his actions tending Heavenward; being indeed a man for another world, Heaven being ready to receive him, and the world being weary of him; and thus to know Christ is eternall life.

6. To

6. To know him in his death is eternall life ;
all his life being a life of heavenly trouble
of heavenly afflictions ; being in his life a par-
tene of all heavenly living. So that the
world had nothing against his person, but
against his doctrine ; for their envy against
him, was not in respect of his person, but of
his Doctrine ; for his person might have been
free but for his Doctrine ; for his accusers
said, he is a blasphemer and is worthy to die,
for he hath said, he came from God, and that he
came from Heaven, and that he was the Son of
God ; and hath spoke against our Lawes and
against Moses ; and hath said, he is greater then
Abraham and the Prophets, and hath preached
blasphemy ; and therefore he ought and is worthy
to die, and is not worthy to live ; and by our Law
he ought to be put to death. And for these Rea-
sons they sought to destroy him, and were ne-
ver satisfied till they had got him into their
hands ; and so to be revenged on him, by
smiting of him with their hands, and scourg-
ing him with whips and rods, with their
mockings of him, and spitting in his face, and
Crowning him with Thornes, and doing him
all the disgrace that they could ; who wasted
as a sheep to the slaughter and did stand up

maintain the Doctrine that he delivered from the mouth of the Father to his death, that it might appear to all the world, that what he had delivered was truth; and for to vindicate his doctrine, he was ready to lay down his life, and was ready to seal the truth with his bloud: and as the first Covenant was sealed and confirmed with the bloud of buls and of goats, even so he was willing and ready to seal and confirme the Covenant of grace, and glory with his own bloud: and so the bloud of Christ is called the bloud of the Testament, Covenant, or Will of God: and thus to know the Lord Jesus Christ is eternall life.

Seventhly, It is life eternall to know Christ in his resurrection from death to life: & so he became the more glorious in that he conquered all his enemies, and destroyed those that thought to have destroyed him: for he said unto death *I will be thy death*, and he conquered the grave, and he said unto the grave *give me up*; he overcame sin, the world, and the devill, for he loosed the powers of darkness: and he conquered principalities & powers, and made a shew of it openly, *Colos. 2.* Yea he conquered proud flesh, & to the terror of all his enemies; and thus Jesus Christ rose from death

death to life, and was more famous in his suffering, then before in loosing the pain of death, *Acts 2. 24.* for it was impossible that it should be holden of it: the Father having before promised, *That he would not leave his son in grave, nor suffer his holy one to see corruption.* *Psal. 16. 10.* being the first fruits of them that sleep, and a sure evidence of the resurrection of the dead, being raised up by the mighty power of God, that as Christ was raised up, so also shall we by the same spirit who raised up Jesus who is gloriously ascended up into heaven, as a fore-runner for us: for he that was made a little lower then the Angels, is crowned with glory and honour, so that at the name of Jesus every knee shall bow, and every tongue shall confess him, yes choosethat pierced him, & being made the Judge both of the quick and the dead, to the joy and salvation of his friends, and to the destruction of his enemies: and thus to know him is eternall life.

Eighty, To know him as he is God is eternall life: for when he had done the will of the Father, & had so gloriously confirmed the Gospell by his suffering, and confirmed the truth with his bloud, when that heavenly nature was made subject to anger, when his sweat

sweat water and blood, making strong cries, and supplications with tears unto him, that was able to deliver him, and was heard in the thing that he desired, and when he said *My God, my God, why hast thou forsaken me?* and when he said *Father into thy hands I commit my spirit;* and so he suffered as a lamb without spot and blemish, in fulfilling all the prophesies that the Prophets prophesied of him, to fulfill the Scriptures, and the mind of the Father, when he said, *O Father not my will, but thine be done,* that he might accomplish all that was written of him to do, that thereby he might finish the glorious work of the Gospell, and establish an everlasting Covenant sealing and confirming it with his own blood, being the blood of the everlasting Covenant, *Hb. 10. 29. chap. 13. 20.* and for all those heavenly acts of the Son, the Father raises him from the dead: *For he was raised up by the mighty power of God, as the God of our fathers raised up Jesus, whom ye slew and hanged on a tree,* *Acts 2. 24. 32. chap. 3. 13. 15. chap. 5. 30.* 31. And thus you see the Father raises him from the dead in a glorious manner, and makes him a God, and gives all power into his hands as you may see *Mat. 28. 18.* and so the Son is God by office, being the great and chief officer

officer of God, in being made heir of all things, *Heb. 1. 1. 2.* and this was prophesi-
ed as in the *Psal. 110. 1.* where the Prophet
saith, *The Lord said unto my Lord, sit thou at
my right hand until I make thine enemies thy
footstool,* Now Davids Lord was Christ,
and Christ's Lord was God, as doth appear,
in *Heb. 1.* where the Father saith, *Thou art
my Son, this day have I begotten thee, and again,
I will be to him a Father, and he shall be to me a
Son,* and again, *When he bringeth his first be-
gotten into the world, he saith, and let all the
Angels worship him:* And of the Angels, he
saith, *who maketh his Angels spirits, and his
Ministers a flame of fire:* but of the Son, he
saith, *Thy throne O God is for ever and ever,
a Scepter of righteousness is the Scepter of
thy Kingdom: for thou hast loved righteousness,
and hated iniquity, therefore God ever thy
God hath anointed thee with the oile of glad-
ness above thy fellowes:* and thus the Fa-
ther hath exalted him above the Gods, saying,
*Sit thou on my right hand until I make thine ene-
mies thy footstool,* *Psal. 110. 1.* For God the
Father hath made him the God of all things,
and so the Father calls him the everlasting
Father, the Prince of peace, and hath put the
Government upon him, and of his Govern-
ment

ment there shall be no end, for God the Father will perform this, *Esay 9. 6. 7.* The Spirit of God the Father being upon him, that he might judge the righteous in mercy, and the wicked in judgement, *Esay 11. 4.* And thus the Father hath crowned him with glory and honour; for it hath pleased the Father, that in him should all fulnesse dwell: for he is the fulnesse of the Godhead, the Father having made him God of all things, both in heaven and earth; and now the Son is to rule till he have put all things under his feet: Now the last enemy is death, for he hath put all things under his feet, but the Son shall subdue and conquer death, and shall reign till he hath put down all rule, and all authority and power, and then cometh the end, when he shall deliver up the Kingdome to God, even the Father, and be subject to him, that so God the Father may be all in all things, *i Cor. 15. 24. 25. 26. 27. 28.* And thus you see that God the Father hath given all things to the Son, and hath made him a God till the end of all things, till all enemies are conquered by the Son; and then shall he give up the Kingdome to the Father again, and be subject to him, that God the Father may be all in all; and thus to know Christ is eternall life.



Now

Now the use that I make of all this, is this, It sheweth the great & exceeding love of the Father to us in revealing his mind and will to a man as we are; and that this man Christ should be so gloriously exalted by God the Father, to be the chiefe in his Counsell to declare his mind to the world, and that thereby the world might be reconciled to God by the man Christ, in preaching mercy to us, by a man as we are, and in making a man to be a Mediator between him and us, to raise him gloriously from the dead, and to give all power into his hands, and to make him Lord of heaven and earth, to set him at his right hand in glory, and to center all mercy and judgement in the Son: what greater favour could the Father of mercies shew us, which is a sure testimony of our rising from the dead, and of our glorification with him at the last day?

And in the next place, I shall endeavour to reconcile some Scriptures that seem to contradict the truth of this Doctrine, and the first is in Gen. 1. 26. *Let us make man:* to the which I reply, That where the Father speaks of his Word or Spirit, by which he made all things: *For the Spirit of God moved upon the waters,* & the witness of two is true, as Dnt. 17. 6.

John

John 3. 17. And so the Spirit of God in the Scripture is distinct from God, as in many places, he might speak of the Angels, as being familiar with him, whereby they might shew their acceptance of that work, being the great Counsell of heaven, for he could not speak of the Son, as in being at that time, neither could he really be before he had a being, or else the Father might speak in a two-fold relation, when he spake of man, to wit, of the work of creation, and redemption; and so he might speak of the Son, but iny otherwise he could not. Another Scripture is in John 1. 1. *In the beginning was the word, and the word was with God, and God was the word:* To the which I reply, That in the beginning implies a term of time, but God was before all time, and that word was with God, and so it was before it came from him: for the word is the mind of God, and came from the heart of God, and was the power of God; for by his word he made all things, in that sense it might be called God, for ~~God~~ is a common name in Scripture, as Idols are called Gods, and men are called Gods, as being of note and fame; and the word being of that power might be called God, though it come from the Father, who is the God of

all Gods. And another Scripture is, before *Abraham* was *I am*: And to that I reply, that *Christ* was before *Abraham*. First, he was before him in the promise. And secondly, he was before him in Gods account; for God did account of his Son before *Abraham*, and therefore *Christ* might well say before *Abraham* was *I am*, being the Son of God himself. And another Scripture is, *I and my Father are one*, which is true indeed, that the Father and the Son are one, both in mind and Doctrine, the Son delivering the mind of the Father, as I have shewed before; but else the Son saith, the Father is greater then I, and I came to do the work of him that sent me.

Now another Scripture is this, that he being in the form of *God*, thought it no robbery to be equal with *God*, and the express Image of the Fathers person: and this is true indeed, that the Son is said to be the form or Likeness, Picture or Image of the Fathers Person, but you will not say that the Image or Picture of a man, is the man; for the express Image or Picture of a man, is but his form, and so *Christ* is the Image of his Fathers Person, that is *God* by Office, but not the Father himself, and so the Son is the Image, and the Father is the substance, from whom

all things do proceed, being the essence of all things, and the originall of all being. And thus in a word, as time would permit me, I have endeavoured to give unto the Father that which is his, and also to the Son, that which is his: the Son being the chief in the Court of the Fathers Majesty: I shal desire to honour the Son, who is so highly honoured of the Father; for it became the Father, of whom are all things, & by whom are al things to make the Captain of our salvation perfect through sufferings, *Heb. 2. 8. 10.* Thou hast put all things under his feete, in subjection; for in that he put all things under him, he hath left nothing that is not put under him, but now we see not as yet all things put under him, *Heb. 2. 8. 10.*

He to whom he obliged, bearing obsequies
by A. signed his to his wife his wife
to him. And this was as before when he had
done, no sooner done his, and as his wife had
done, as he had done. **C H A P. V.**
Of *Heaven*.

Now I shall endeavour to speak of *Hea-
ven*, for that will be the glorious *Hea-
ven* to arrive at at the last day. Now the
Kingdom of *Heaven* is called another world,
when Christ saith, neither in this World, nor
in the World to come, and so it is another
World, for that is a heavenly World, and this
a earthly; that World injoyes the presence
of God, and this the back parts; that World
injoyes the substance, and this injoyes the
shadow; that is a World of spirit, and this a
World of flesh; that a World of goodness,
this a World of wickedness; that is a continu-
ing World, and this a fading World; that is a
World and Kingdom not made with hands,
but eternall in the Heavens. And now I shall
speak as plainly as I can, a word or two of
Heaven, and first what *Heaven* is.

1. Heaven is a place of glory, where the face and presence of God is, and where those glorious Angels are, and all the heavenly Host, above all created Heavens, where God the Father was from all eternity: and for the probation of this, you shal have *Dan. 7.9.10.* Where the Father is called the ancient of dayes, being indeed before all time: and his Throne prescribed with that glorious heavenly Host that doth attend him: for he is the high and lofty one that Inhabits eternity, and dwelleth in the highest Heavens: for thus saith the wise *Solomon*, *If Israel pray, beare thou in Heaven thy dwelling-place, 1 Kings 8.39. 43.* and *Heaven is my Throne, and the Earth is my Foot-stool:* and *Christ saith, that in Heaven the Angells do alwayes behold the face and presence of his Father which is in Heaven, Mat. 18.10.* and also the Sonne is entred into the very Heaven of glory it self, *Heb. 9. 24.* there to remain till he come at the last day. And now I shall shew you reasons that there is a Heaven.

1. Reason. Is from Gods eternal Being before all time, he must be somewhere, and his glory must be somewhere, even in Heaven, a place not made with hands, *a Cor. 5.8.* a place of glory: before all time, and

before these visible Heavens and Earth were created, he was in glory, whereby it doth appear there is a Heaven.

2. *Reason.* When he came to create the visible Heavens and Earth that appeare to us; from whence came he but from Heaven? and where was he but in a place of glory, before these visible Heavens and Earth were made? which shewes he was somewhere before in a place of glory that cannot be beheld with mortall eyes, and which cannot be comprehended by a finall Creature, and therefore it doth appear that there is a Heaven.

3. *Reason.* Is because we enjoy but the back parts of God; for we can hardly behold his back-parts, and how then should we behold his fore-parts? how then should we behold him in his glory? Again, when *Israel* beheld the back-parts of God in the Mount, his glory made them and *Moses* tremble; and if his back-parts made them tremble, how then should they behold his fore-parts? and where do you think the face and presence of God is with that innumerable Company of Angels, and heavenly Host? would not the presence of one Angel make you tremble; what then would

would his Host, and what would God himself do? for no man shall see his face and live. Where is his presence, his face and fore-parts, and that Company of Angels that are allwayes in his presence, but in Heaven a place of glory? which shewes there is a Heaven.

4 Reason. When God hath appeared at any time to his People, his appearance hath been more glorious then all the glory in the earth: & they have bin ashamed, & confounded in themselves, as not being able to behold the glory of their maker, either in himself or in his Angels, whose appearance would darken all the glory of the Earth; whereby it doth appear that the presence of God and his Angels must be somewhere, the Earth not being able to bear their glory; and where should they be but in *Heaven*, a place of glory?

5. Reason. When the Lord hath spoken at any time to the People, his word hath come down from *Heaven*: as when he spake with *Noah*, and with *Abraham*, *Isaac* and *Jacob*, he spake from *Heaven*; and when he spake with *Moses* in the 3. of *Exod.* he spake from *Heaven*; and when the Law was given in the Mount, he came from *Heaven*: as also when

he

he spake unto the Prophets, he spake from Heaven; and also at the Birth of Christ from whence came that glorious Company of Angels, but from Heaven; and when there came a voice from Heaven, saying, *this is my beloved Sonne*: and when the Heavens were opened, and the Holy Ghost came upon the Apostles: as also in the vision of Paul, a light and a voice came from Heaven, and much more might be spoken on at large, if time would permit to shew that there is a Heaven, where God is more glorious then he is in Earth.

6. Reason. That there is a Heaven, doth appear from the desire of the people of God, who looked upon all things below as nothing with their desires to seek after Heaven; and desiring to leave this World; and confessed that here they were strangers and had no abiding place, but sought for a place in another World; with desires to be desolved, and to be absent from the body, desiring to be clothed upon with their House, which is from Heaven; with their weariness of this World, and desiring to leave it for a better, doth make it appear that there is a Heaven.

7. Reason.

7. Reason. The prayers of the *Saints* doth make it appear that there is a Heaven, as in their prayers lifting up their thoughts, their eyes and hands, and all to Heaven, from whence they look for comfort; and might I not be very large in this, in the practice of all the *Saints*, but a word to the wise is enough.

8. Reason. The holy walkings of the *Saints* doth declare there is a Heaven, by framing all their thoughts, words and deeds in such a heavenly way, that so they might be fitting themselves for such a Kingdom.

9. Reason. The Prophets do declare there is a Heaven in all their writings, of which I shall speak a word or two of some, as *Deut. 3. 24.* where *Moses* saith, that there is no God in Heaven or Earth can do such glorious works as the God of Heaven; and *Solomon* saith, *Lord heare in Heaven thy dwelling-place, 2 Kings 8. 31. 34.* and thy People pray, and supplicate unto thee, *Lord heare in Heaven thy dwelling-place, 2 Chron. 6. 30.* and *David* saith, *The Lord, looked down from Heaven upon the Children of men, Psal. 13. 2.* and the *Lord* looketh down from Heaven, and beholdeth all the *Sonnes of men, Psal. 33. 13.* and thy mercy O *Lord*

Lord is in the Heavens, Psalm. 36. 5. and God looked down from Heaven, Psal. 53. 2. but our God is in the Heavens, Psal. 115. 3. and his glory is above the Heavens, Psal. 113. 4. Thus saith the Lord, the Heaven is my Throne, Isaiah 65. 2. and thus saith the Lord, can Heaven above be measured? Jer. 31. 34. and there is a God in Heaven that revealeth secrets, Dan. 2. 28. and he it is that buildeth his ascensions in the Heavens, Amos 9. 6. for behold, the Lord cometh down out of his place, Mich. 1. 3. and thus you see the testimony of the Prophets, that there is a Heaven.

10. *Reason.* Christ and his Apostles do declare that there is a Heaven; when Christ taught them to say, *Our Father which art in Heaven*, Mat. 6. 9. and that you may be the *Children of your Father which is in Heaven*, Mat. 5. 45. and how much more shall your *Father which is in Heaven*, give them that ask him, Mat. 7. 11. and flesh and blood hath not revealed this to you, but my *Father which is in Heaven*, Mat. 16. 17. for the *Angels do always behold the face of my Father which is in heaven*, Mat. 18. 10. And thus you see the Son doth affirm that there is a Heaven in these and many places more that might be brought. And now

now I shall go to the Apostles, in saying, your Master also is in heaven, Ephes. 6. 1. and the Throne of Majesty in the heavens, Heb. 1. 1. and the Holy Ghost sent down from heaven, 1 Pet. 1. 12. and the voices that came from heaven, we heard when we were with him in the holy Mount, 2 Pet. 1. 18. And thus you see the truth of this, that there is a Heaven.

ii. Reason. Christ's Ascension doth make it appear, that there is a Heaven; for where is Christ gone but into Heaven, to rest in glory with the Father, when he saith, I go to my Father, and I go to prepare a place for you, John 14. 2. 12? and he ascended up into heaven, Acts 1. 10. in the appearance of the Builders, whom the heavens must contain, Acts 3. 21. being ascended farre above all heavens, Ephes. 4. 10. and so we look for the Son of God from heaven, 1 Thes. 1. 10. who at last shall shew himself from heaven, 2 Thes. 1. 7. even that Jesus that is passed into heaven, Heb. 4. 14. and is such a high Priest who is set on the right hand of the Throne of the Majesty in the heavens, Heb. 8. 1. and is entered into the very heaven, Heb. 9. 24. And thus you see it is very clear that there is a Heaven.

2. Reason.

12. *Raysh.* The coming of Christ at the day of judgement doth make it appear there is a Heaven; for where is he but in Heaven, and from whence comes he with that glorious Company of Angels, but from Heaven? *Mat. 25.31.* when the Trump shall sound, and the dead shall rise, the heavens shall melt, and the Earth shall tremble, and the Mountains shall flee from his presence; when he shall come terribly to shake the Earth so glorious will his coming be from heaven.

Lastly, Doth not the day of Judgement declare there is a Heaven, when Christ shall come to separate the sheep from the Goats, and shall say unto those on his right hand, *Come ye blessed of my Father receive a Kingdom prepared for you from the foundation of the world.* *Mat. 25.34.* And what Kingdom is this think you but Heaven, and what place is this but a place of glory? and Christ saith, I go to prepare a place for you, that where I am there may you be also; *John 14.3.* And when Christ who is our life shall appear, then shall we appear with him in glory; and when this house shall be dissolved, we shall have a Kingdom eternal in the Heavens, *2 Cor. 5.1.* and our treasure is laid up in Heaven, *Col. 1.5.* when we

shall

shall receive that incorruptible inheritance which is undefiled, and that fadeth not away, which is reserved in heaven for us. *1 Pet. 1. 4.* And thus you see it plain that there is a Heaven.

And now I shall shew you further in a word or two, what Heaven is; and first it is a place as I shall prove by scripture: it is the Throne of God; *1 Kings 8. 27. 2 Chro. 6. 18. Isa. 66. 1.* And therefore he reigns and sits upon the Throne of his holiness, *Psa. 147. 9.* And Behold the Lord cometh forth of his place, and will come down and tread upon the high places of the earth. *Mic. 1. 3.* And Christ saith, it is a place prepared; Go receive the Kingdom prepared, for in my Fathers house are many Mansions; *John 14. 1.* and the Apostle saith, it cannot be moved or shaken. *Heb. 12. 27, 28.* And thus you see that Heaven is a place.

Secondly, It is a place of glory, where we shall enjoy the fore-parts of God; that is, we shall see him as he is, and shall enjoy his face and presence, as he is in his glory unspeakable, which cannot be exprest with the tongue of men and Angells; to shew you that glorious Majesty, with the glorious presence of the Sonne, being ascended with that heavenly host in glory unexpressable.

Thirdly,

Thirdly, It is a place of honour, where we shall be Crowned, and made Kings to reigne with him for ever, and be Crowned with everlasting Crowns upon our heads, and enjoy the glory of the highest Majesty, being honoured of Angells, and all that Heavenly guard, and shall be Priests of the most high God, to offer up praises to him that sits upon the Throne, and to the Lamb for ever and ever; for all the honour in the foot-stoole, is but a type of the honour that we shall enjoy in the Throne.

Fourthly, It is a place of heavenly riches; For eye hath not seene, nor the eare heard: neither can the heart of man conceive the glory of that place; all the riches upon the earth being but a Type and shadow of the heavenly riches, where the creature shall enjoy all the fullnesse of God, and shall have more then heart can wish or desire; for if God be so rich in his foot-stool, what is he in the Throne?

Fifthly, It is a place of joy, where is fullnesse of joy; for where should we rejoice but in the presence of God, where we shall come to enjoy all the fullnesse of God with joy unspeakable, and full of glory? to joy in the

Father

Father and in the Sonne, in Saints and Angells; who can expresse that joy but those that enjoy it? to enjoy such a company, to be in such a glorious condition, all the joy in the world being but a Type thereof.

Sixthly, It is a place of peace, for there will be no opposition in the Throne; What enemy dare appear there? Do not all his enemies tremble before him, and are afraid to approach into his presence? and shall not all his enemies be destroyed before that time when the Saints shall enjoy their rest? What glorious peace shall be their peace with God and Christ, with Saints and Angells? even the peace of God that passeth all understanding.

Seventhly, It is a place of pleasure and delight, the desired Haven of the Saints; which they have so much longed and sought after, to be in the substance of pleasure and delight, where is fullnesse of pleasure, and joy for evermore; being a place of all heavenly glory & enjoyment beyond the apprehension of a weak creature to conceive or apprehend.

Eightly, In respect of that glorious company, to enjoy the presence of God the Fa-

ther, and of Christ the Sonne, with that glorious traine of Angels, with Abraham, Isaac and Jacob, with Moses, David and Solomon, and in a word, with all the glorious Prophets and Apostles; and with all the people of God that ever have been or shall be in all ages; What a glorious Communion will there be at that time, to have fellowship with so glorious a company, with sweet knowledge and acquaintance with them, and enjoying their company for ever in all spiritual pleasures and delight?

Ninthly, It is a Heaven of glory, for ever and ever ; for the glory shall never end, nor their joy shall never be diminished ; but they shall reign with God for ever & ever in the fulness of his glory, there to behold his presence, to joy and to rejoice in his greatness, and in the glory of his Majesty for ever and ever.

CHAP. VI.

Of Hell.

There is some that say there is no *Hell*, but they might as well say there is no God, nor no resurrection nor Judgement; but how will such persons answer this one day before the Judgement-seat of this great God; and I may say of such, except they turn from this their wicked tenent: as Christ said, Oh ye Serpents and generation of Vipers, how can ye escape the condemnation of *Hell*? for if there be no *Hell*, then we may live as we list; but such do in their hearts believe there is no God, or else they must acknowledge a *Hell*; and therefore I shall endeavour by the assistance of my *God*, to prove that there is a *Hell*, and I shall use this method; first shew what I meane by *Hell*, and then I shall prove that there is a *Hell*.

Now Hell is a place of condemnation, or deprivation from the presence of God, of Christ, and of grace and glory; for Christ saith, *He that believeth not is condemned already, and Tophet is prepared of old, and all the wicked and ungodly shall go down to Hell; and Christ shall say, Go ye cursed into a place prepared.*

That there is a condemnation doth appear for these Reasons.

1. From the essence or being of God himself, who is so pure and glorious in his nature, that he abhors the very thoughts of sinne; being as opposite as light and darknesse; that as he loves nothing more then goodness; so nothing is so odious in his sight as sinne and wickednesse. So that, being so opposite to the essence and being of God, as not to enjoy his presence; therefore there must be a deprivation, or separation between God and sin, and so there is a condemnation.

2. Because God hath opposed sinne at all times, as the greatest enemy to all goodness, and hath been an enemy to sin ever since he was in being; and hath proclaim'd it

to be his greatest enemy under all his Domi-
nions, and hath shewed his displeasure against
it from the beginning, in setting all his hea-
venly host against it, and proclaiming open
war against it for ever, as never to enjoy his
presence, but to abide his displeasure for ever;
and therefore there is a condemnation.

3. All that is opposite to God shall at last be
condemned; & what is more opposite to God
then sin, and sinners, in opposing his power
and goodness, rejecting and despising his ho-
liness, and seeks to make God and his wayes
contemptible; and therefore God will con-
demne sin, and the punishment of sinne shall
extend as far as the wickednesse of it, and that
is condemnation for ever and ever.

4. Sinne is an open enemy against God, in
destroying his works, and reviling and blasphem-
ing his great name, and seeketh to rob him of
his honour, to over-throw his truth and peo-
ple, and doth abhor all the wayes of God, be-
ing a continual enemy against him and his
goodnesse, teaching people to deny him
to be God, and to deny his name & great-

nesse, and hath sought to destroy and rob God of his being ; and therefore God doth declare, that he will punish sin for ever, and condemn it from his presence for evermore.

5. God hath declared that he will condemn sinners as well as sin ; and therefore there is a condemnation: even the Angells that fell, are reserved in chaines of darknesse till the great day, and shall never be delivered from the wrath to come ; which makes them fear and tremble, and how darest thou then proud man say, there is no Hell ? doth not the Devil delude thee, that thou mayest at last lye under the same condemnation ?

6. If there be no condemnation, then the condition of the wicked, is better then the condition of the people of God , then in vaine do they serve God , if the wicked who walke in all the wayes of wickednesse, and commit sin with greedinesse, and accomplish all their wicked desires ; if they shall not be condemned, then all our holy walkings are in vaine ; but what can be more contrary to GOD then this ? Doth not GOD abhorre such thoughts as these, and declared, that he

will put a difference betweene those that serve him, and those that serve him not? *Malachi 3. 18.* and therefore there is a condemnation.

7. If there be no condemnation, to what purpose are the Scriptures set forth? if they shall be saved that disobey them, as well as those that obey them, then the Scripture is of little use; but the Scripture will tell you at the last day, that it is in force to condemn you.

8. If there be no condemnation, then the Devills shall be saved, and then wickednesse shall be as much honoured as goodnesse; and then it would be best to walke after our own wayes, and take all the pleasure we could in this life, if there be no condemnation; but neither sinne nor sinners shall escape the judgement of *GOD*, and therefore there is a condemnation.

10. The Prophets do declare, that there is a condemnation, that all the wicked, and all Nations that forget *God*, shal go down to hell.

Psal. 9.17. and the wicked shall perish, *Psal. 37. 20.* and the hope of the wicked shall perish, *Prov.* and *Tophet* is prepared of old, for the King, as for the begger, *Esay 39.33.* for there is no peace to the wicked saith our God, *Esay 48.22.* & there is no peace saith my God, to the wicked, *Esay 54.21.* and those that will not obey, I will utterly destroy, *Jer. 12.17.* For I will punish you according to the fruit of your doings, saith the Lord, *Jerem. 21.14.* and I will bring an everlasting reproach upon you, and a perpetuall shame, which shall never be forgotten, *Jerem. 23.40.* And behold the whirlwind of the Lord goeth forth with fury, a continuing whirlewind, it shall fall with pain upon the head of the wicked; the fierce anger of the Lord shall not return untill he have done it, and untill he have performed the intents of his heart, in the latter dayes ye shall consider it, *Jerem. 30. 23. 24.* And the day cometh that shall burne as an oven, and all the proud, and all that do wickedly, shall be burnt up, saith the Lord of hosts, *Mal. 4.4.* And what need I bring more Scriptures seeing all the Prophets are full in this, to shew that there is a condemnation?

11. Christ and his Apostles will tell you, that there is a condemnation: doth not Christ say, this is the condemnation that light is come into the world, and they love darkness rather then light, *John 3. 17*? And he that believeth not is condemned already, because he hath not believed on the Son of God, *ver. 18*. And the word that I have spoken shall judge you at the last day, *John 12*. And when he shall say to those on his left hand, Go ye cursed into everlasting fire, prepared for the devill and his angels, *Mat. 25. 41*. And that they shall go into everlasting punishment, *vers. 46*. And that many are called, and few are chosen. And the Apostle faith, Tribulation and anguish upon every soul that doth wickedly, *Roms. 3. 3*. And that God shall judge all men by the Gospel; and that Christ shall come in flaming fire to render vengeance to all that obey not the Gospell, who shall be punished with everlasting destruction from the presence of the Lord, *2 Thes. 1. 8. 9*. And many places more might be brought to prove that there is a condemnation.

12. Doth not your conscience tell you there

there is a Hell? doth it not accuse you for all your actions? will it not be as a thousand witnesses against you? how will you satisfie conscience? for if our conscience condemne us, God is greater then our conscience. Doth not conscience register up all your actions? will it not tell you one day you must be brought to an account, and judged according to your deeds? for *Solomon saith*, *A wounded conscience who can bear?* When it comes to accuse you at your death, and sets your sins in order before you, it wil tel you there is a condemnation, and you shal then find there is a condemnation; and I shall shew you the judgements of this condemnation.

First, One judgement of this condemnation is hell, which is a hidden place of Gods anger and wrath; for as the joyes of heaven are hidden joyes, so also the torments of hell are hid: for no man is able to apprehend how terrible the torments of hell are, which makes the divels to tremble: for saith the Lord, An anger is kindled in my wrath, which shall burn to the lowest hell, *Deut. 32. 22.* And all the wicked and all nations that forget God shall go down to hell, *Psal. 9. 17.* and *Tophet* is prepared of old for the King as well as the begger, as you

you may see *Esay* 30. 33. And when Christ shall say to the wicked, Go ye cursed into everlasting fire, prepared for the devill and his angels, *Mat.* 25. 41. And the wicked shall go into everlasting punishment, ver. 46. When Christ shall come in flaming fire with his mighty Angels, to render vengeance to those that know not God, and obey not the Gospel of Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, *2 Thes.* 1. 7. 8. 9. and this is one judgement of this condemnation.

The second judgement is the fire of hell, which is the fire of Gods judgment: and is the wrath and anger of God which shall burn and consume for ever; for if our materiall fire which was made to warm, to comfort and refresh the creature, be so terrible, what do you think the fire of hell is, that is made for torment? when God himselfe doth invent torment, how terrible will it be? for the wrath of the Lord like a river of brimstone doth kindle the fire of hell, *Esay* 30. 33. For the wrath of God is revealed from heaven against all ungodliness of men, that withhold the truth in unrighteousnesse, *Rom.* 1. 18.

And

And the fire of the wrath is everlasting, and never goes out. *Mat. 25. 41.*

Thirdly *The Worme never dies*, and this worme I conceive to be an accusing conscience, judging and accusing a sinfull and wicked creature for all his abominations that he hath committed in rejecting the love of God and the grace and mercy offered in Jesus Christ, whereby he might have been freed from that wrath to come, had he imbraced the grace and mercy offered, but now he is lost for ever through his own default, and hath lost the glory that he might have had, and must abide the wrath of God for ever: and thus the worme never dies. *Marke 9. 25.*

Fourthly, There shall be weeping & gnashing of teeth, for now there will be a wonderfull change, for those that formerly have lived in all pleasure and delight, and have been haters of God, and contemners of all good, and rejoicing in their pleasures. and delights, and have glutted themselves with the pleasures of this world, with their scorns and jeers, and rejoycings against the troubles of the people of God, and mocking at their troubles, and rejoicing at their calamity, with

with their enjoying all the pleasures of this life, taking their fill in the eyes of this world; but now comes their woe, their rejoicing will be turned to mourning; for woe be to you that laugh now in your wickedness, for you shall weep: Oh what a change will there be when all their joy will be turned into weeping, for there shall be weeping and gnashing of teeth: they that have glutted themselves with their made joy, shall now have enough of weeping, they shall now weep & houle, & bewaile their condition with weeping for ever; and this is another judgement of this condemnation, *Mat. 13. 42. 50. chap. 24. 51. chap. 25. 30.*

5. They shall be cast into utter darkness, for they have done the works of darkness, and their reward shall be, that they shall be cast into utter darkness: it would be a hell for a man to live all his lifetime in some dark place where he should never see the light all his life-time. How terrible was the darkness in *Egypt* that might be felt. *Exod. 10. 23.* that no man rose from his place for three dayes, it was so dark, and they were so amazed with darkness; but what will the darkness of Hell be think you? it is utter darkness,

ness, where they shal be deprived of the light for ever, from the light of God, of Christ, and from the light of grace and glory, and never more to see the light, *Mat. 8, 12. chap. 12, 13. ch. 25, 30.*

6. The consideration of the losse of their time, what they are, and what they might have been, had they improved that precious time, that was afforded them, whereby they might have been precious Saints in Heaven, and to have enjoyed the presence of God, and of Christ, of Saints and Angels, to have been in glory with *Abraham, Isaac, and Jacob*, and with all the Saints in glory, had they improved that pretious time which the Lord did afford them, who was waiting upon them to do them good, by tendering grace to them day by day, and they rejecting all the motions of his spirit, and despised his grace and mercy offered them, and so may blame themselves, & not him: O how wil this strike to their hearts think you, when they consider their losse, and themselves the cause thereof, and now are lost Creatures for ever: how will this aggravate their woe? O consider this all you that forget God, before it is too late, while you have time, and while it is called to day, harden not your hearts, least you fall into the anger of God,

God and to swallow you up in his wrath, into that terrible condemnation; for our God is a consuming fire.

Seventhly, They shall receive every one according to their deeds and their wickednes; then those that have been most vile, shall receive according to their vileness, the proud shall receive according to their pride; for terrible is that God that judgeth them: so much covetousnesse, so much wrath; so much drunkennesse, so much of the anger of God shall be powred upon them; so much swearing, so much payment for oaths; so much whoring, so much torment; so much pleasure in the world, so much displeasure and sorrow; so much honour in the world, so much dishonour with God; and look how much they have been persecutors of the Saints, and people of God, so much they shall be persecuted; for thus saith the Lord, *I will measure unto them according to their works.* Now will the Lord call all their wickednesse into remembrance, which have been forgotten so many hundred of years, but now are called to remembrance; for though he suffered them long, yet now he will pay them home at last: and this will be an aggravation of their condemnation.

Eighthly,

Eightly, Their worme shall never die, nor the fire of Gods wrath shall never be put out; for he suffered them for a moment, to delight themselves in sinne, but he will punish them for ever, and this is the aggravation of all, that there will be no end of their sorrow, no time of releasement, no more hope of mercy, no more offers of grace, never to look for any releasement, no ease of their punishment, no comfort in their sorrow, no hope of ever having liberty, or to come out of those torments, but shall abide the wrath of God for ever, so long as God is God, so long shall his wrath be out against sin, and sinners, even for ever and ever. Then will the Lord show how great an enemy he is to sin, and all those that joyn with sin, when he shall set the decree for ever against sin and sinners, to be tormented in the flames of his wrath, and in the fire of his anger from everlasting to everlasting: and thus you see that there is a condemnation, and those that will not believe the truth of this I shall leave them to their owne conscience, and the great Judge.

C H A P.



C H A P. VII.

Of Glory.

Here is some conceive, there is fulnesse of glory in this life ; but to such I shall say with *Paul*, *That if we had our portion onely in this life, we were of all men most miserable* : And therefore I shall endeavour to speake a word or two of glory , and shew you some reason wherefore we are not in fulnesse of glory, and shew you what it is to be in fulnesse of glory.

To be in the fulnesse of glory is to injoy the fore-parts, or face, and presence of God and Christ , with all the Saints , and those glorious Angels to be in their presence, and to reigne with them for ever in glory ; and so saith the Apostle, *When Christ who is our life shall appeare, then shall we appeare with him in glory*, Col.3.4. And therefore we hope for the glory of God, *Rom.5.2.* that we may be glorified together with him , *Rom.8.17.* For when the chiefe Shepbeard shall appeare, then shall we receive a Crowne of glory that fadeth not away, *1 Pet.5.4.*

And now I shall come to Reasons.

1 We are not in the fulnesse of glory in this life, because we injoy but his back-parts, not his fore-parts; we doe not injoy his presence where he is in glory with his Angels, for we are not able to apprehend his glory here, much lesse to be in it, or injoy it in this life, for wee are not in the presence of God, and those glorious Angels in heaven; we injoy but his back-parts here in his footstoole, his fore-parts and glory is in the Throne, and cannot be seen with mortall eyes.

Secondly, there is a vaile over our eies, we see but darkly, as through a glasse; we are not able to behold his face and presence, nor to behold his glory; we see him yet but through the promises, we doe not injoy him as he is; his glory would rather affright, then comfort us in this mortall estate, should these mortall eies of ours behold the glory of the Angels, much lesse the God of glory; for now we see but darkly, as through a glasse, but then shall we see him face to face, 1 Cor. 13.

Thirdly, Wee know but in part, and understand his glory but in part; but when that which is perfect is come, then that which is in part shall bee done away, and we shall know him as he is, and know all men as we are knowne of God, which cannot

not be in this life, to know God and his Saints in glory, and therefore there is not fulnesse of glory in this life, knowing so little of God, and so few of his Saints.

Fourthly, we seek for glory by patient continuance in well-doing, that we might inherit the promises; now if we were in fulnesse of glory, we need not seek for it if wee had it: But we are seeking for glory, and honour, and immortality, with eternall life; and therefore it doth appear we have it not, Rom. 2.3.

Fifthly, we hope for this fulnesse of glory, and therefore we do not enjoy it, for if we did, what need we hope for it, Rom. 5.2. And Christ in us the hope of glory; now if we had it, what need we hope, our hope were at an end, if we had the thing we hope for; to wit, fulnesse of glory, but you see we have it not, and therefore we hope for it, as not having yet received it.

6 The eie hath not seen, nor the ear hath not heard, nor since the beginning of the world hath it not been heard; nor none besides God doth know what he hath prepared for them that wait for him, Eze. 64.4. And if wee have not yet seen, nor heard it, how then doe we enjoy it; and if we are not able to conceive of the glory, how then can we bee in it; and

if none but God know it, then how can we know it?

Seventhly, The Apostle *Paul* had as much of the Spirit of God as any man, except the Son himselfe, and as glorious injoyments of God, being taken up into the third heavens and saw glory unspeakable, which he was not able to utter nor expresse; and yet hee saith, *If we had our glory only in this life, we were of all men most miserable*, for he looked for a more glorious injoyment then hee could injoy in this life, as you may see *1 Cor. 15.19.*

Eightly, The Apostle saith, he was ready to be offered up, and the time of his departure was at hand, he had fought a good fight, and had finished his course, had kept the faith, and henceforth was laid up for him a *Crowne of righteousness*, or glory, and for all them that love his appearing, *2 Tim. 4.6, 7,8.* And the Prophet *David* saith, *Oh how great is thy goodnessse which thou hast laid up for them that fear thee, Ps. 31.19.* whereby you may see it is not in this life, it is laid up for a better life, in a better Kingdome, where we shall be capable to receive it.

Ninthly, The good Apostle tells you, hee did so sum that he might obtaine; for he tells you that hee had not yet attained, neither was he perfect; but this he did, hee forga-

those things that were past, for he did not dote upon his former goodnesse, but was pressing forward towards the marke, or prize of glory, that was set before him, 2 Cor. 9. Phil. 3. for he that is constant to death, shall receive a Crowne of life or glory, Rev 2.10. And thus you see the Apostle was so farre from being puffed up with fulnesse of glory in this life, that he tells us, he is not the man that doth injoy fulnesse of glory, for he was striving for it to make it sure to him in this life, and so to wait for it in a better life, and in a better Kingdome, that he was in hope to injoy.

Tenthly, The Apostle saith, I desire to depart hence, and to go to Christ, which is best of all, Phil. 1.23. whereby it doth appeare, that there is not fulnesse of glory in this life; for the Apostle saith, In this we groan earnestly, and had rather bee absent from the body to be present with the Lord: for while we are present in the body, wee are absent from the Lord: And thus you see that the Apostle makes it cleare, that while wee are present in this body, there is not fulnesse of glory; and therefore he desired to leave this earthly, to injoy a heavenly Kingdome, which was more to be desired, and abundantly more glorious.

11. That which we see and enjoy here, is but temporall, but that which we doe not see, and shall afterwards enjoy, is spirituall and eternall glory, and therefore there is not fulnesse of glory in this life, 2 Cor. 4.18.

12. When this earthly house of ours shall bee dissolved, wee shall have a building of God, a house not made with hands, but eternall in the heavens, 2 Cor. 5.2. whereby it doth appear that wee are not in fulnesse of glory.

13. We are not cloathed with our house which is from heaven, whereby we might be made fit to enjoy such a heavenly glory, For while we are present in the body, we are absent from the Lord, and so shall be untill we are cloathed with our heavenly houſe, which will not be in this life, 2 Cor. 5.2.6.8.

14. When Christ who is our life, shall appeare, then shall wee appear with him in glory, and then shall we enjoy the fulnesse of glory, and not before; and he gives you the reason, saying, We are dead, and our life, or glory, is hid with Christ in God; but when Christ who is our life shall appeare, then shall we appear with him in glory.

15. Christ is in heaven, and we are in earth, and therefore we are not in the fulnesse of glory; for Christ saith, And if I goe

to prepare a place for you, I will come again and receive you to my selfe, that where I am there you may be also, and while we are absent from Christ, who is in heaven in glory it selfe, how then have wee fulnesse of glory?

16. These vile bodies of ours are not yet changed like unto his glorious body, we are not yet made partakers of that divine nature, till this mortall, shall put on immortality; and till this corruptible, shall put on an incorruptible; and this naturall become a spirituall; and then shall we be like him as he is, but this will not be in this life, and therefore we look for it in another life, *Phil. 3.21. 1 Cor. 15. 44. 53, 54.*

17. We are not in the Throne, we are but in the footstool, we are not in heaven, the fulnesse of glory; for Christ is entered into his glory, *Luke 24.28.* that is into heaven where his glory is, *Act. 1.22. Heb. 4.14.* and we also shall bee in heaven, for there our glory is, *Colos. 1.5.* having in heaven a better and induring substance, *Heb. 10.34.* and therefore we desire a heavenly Kingdome, rather then an earthly, *Heb. 11.28.* which is reserved for us in heaven, *1 Pet. 1.4.* So that you see there is not a fulnesse of glory in this life.

18. We are not yet risen from the dead untill the resurrection of the dead, and therefore we are not in fulnesse of glory ; for as we have borne the image of the earthly, so also shall we beare the image of the heavenly, when these vile bodies of ours shall be raised up, and made like unto his glorious body, which will not be in this life.

19. We doe not yet reign with Christ, and therefore we are not in the fulnesse of glory ; we are not yet entred into our inheritance, to be Kings, and Priests, and to have that immortall Crowne, where is that glory that we enjoy ? are we not persecuted on all sides ? are we not accounted as the vilest of creatures ? but the Saints shall reigne in glory , and then shall all oppositions be trampled under their feet ; they shall be Kings, and Priests, and be crowned, and shall live and reigne for ever with God the Father, and with Jesus Christ his Son, with those glorious Angels , and with all the Saints in glory ; but this glory is yet to come, we are yet waiting for it.

20. If we were in fulnesse of glory, there could nothing be added to our condition, for we should be perfect, we should not need any thing to make our condition glorious ; but the best of us finde abundance of Spiritu-

all

all wants, we want Spirituall joy, and Spirituall peace ; we want that Spirituall union and communion with our God, we have not that assurance in the Promises, but we might have more, for we cannot have the fulnesse of glory in this life, it is laid up for us in a better lite.

Lastly, mortality will tell thee, oh vaine man, that thou art not in the fulnesse of glory ; shalt thou not dye, and where will thy fulnesse of glory be then ? that will tell thee, thou art not perfect ; if thou art in fulnesse of glory, why dost thou dye ? why dost thou hunger and thirst ? why dost thou eate, and cloath thee ? why art thou subject to cold, and nakednesse ? and why dost thou complaine of wanting, if thou wast perfect thou couldest not want any thing, for diddest thou possesse all things, how couldest thou want any thing ? O thou vaine man, thy condition tells thee thou wantest, but thy proud heart tells thee thou art full ; thy condition tells thee that thou wantest all things, but thy proud heart tells thee, that thou wantest nothing ; thou sayest that thou art in the fulnesse of glory in this life, but death will tell thee that thou wantest glory ; and dost not thou slight the glory to come, when thou sayest, here is fulnesse ; for none but

but God alone knowes the fulnesse of glory, and yet thou dost: Oh vaine man, I counsell thee to buy eye-salve, that thou mayest see thy want of a fulnesse of glory, for if thou dost not now, thou wilt when it is too late. And now in the next place I shall speake a word or two of glory, because I know that man, have deceived themselves with the word (glory;) Now there is divers kinds of glory, for there is a glory of the two Covenants, for if the administration of Condemnation was glory here, how much more shall the administration of Righteousnes exceed in glory? And God revealed himselfe from the glory of the first, to the glory of the second, from glory to glory, 2 Cor. 3. 7, 8, 9, 10. There was a glory of Moses, for the Children of Israel could not behold his face for his glory, 2 Cor. 3. 17. There was a glory of Solomon, and yet the grasse of the field passed the glory of Solomon, Mat. 6. 29. and a glory of man, but all the glory of man is as the flower of the field, 1 Pet. 1. 24.

There is a glory of the Sunne, and of the Moon, and Starres, for they differ in glory, 2 Cor. 15. 41. and glory to him that worketh good, and to every man that worketh good, glory, Rom. 2. 10. There is a glory in the Law, Rom. 12. 23. and the Gospel is called

led glory, 2 Cor. 4. 4. And there is a vaine glory, Gal. 5. 26. There is a glory of the Saints, Ephes. 3. 13. and a glory in affliction, and then there is a glory of the Church, Ephes. 5. 21. and there is a glory in their shame, Phil. 3. 19. the Saints were the glory of the Apostles, 2 Thes. 1. 20. There is a glory of the Whooore, Revel. 18. 7. and there is a glory of the Gentiles, Revel. 22. 24. for the Gentiles shall bring their glory to the Saints, Revel. 1. 26. also there is an earthly glory, and there is a heavenly glory ; a glory in Grace, and a glory in Glory ; and that is the glory of all glories.

CHAP. VIII.

Of Faith.

Now the Text saith, *The just shall live by his faith*, and therefore I shall endeavour to speake a word or two of Faith ; it is that whereby we live in Grace , and it is that whereby we are carried on to Glory ; now there is a faith of the History, and there is a faith of the Mystery ; there is a faith of Miracles, and there is a legall faith ; there is a tempo-

temporary faith, and an Evangelicall faith, and the last is most excellent, being the faith of the Gospell, that carries us on to Salvati-
on; and in the next place I shall shew you what faith is.

Now faith, or beleefe, is an obedience to, or a living in all the commands of the Gospell to Salvation; now it doth appeare that faith, or beleefe, is obedience, because unbelieve is counted rebellion, or disobedience, for such as beleeve and obey are justified, *John 3. 36.* for he giveth the Holy Ghost to those that obey him, *Act. 5. 32.* And know you not that to whom you yeeld your selves servants to obey, his servants yee are to whom you obey; whether of sinne unto death, or of obedience to life, *Rom. 6. 16.* and ye have purified your soules in obeying the truth, *2 Pet. 1. 22.* and thus you see faith, or obedience, justifieth the creature, for thereby he is justified, and such as are unbelievers, and disobedient, are condemned, when Christ shall come in flaming fire, to render vengeance to those that obey not the Gospell, *2 Thess. 1. 8.* for to those that are disobedient Christ is a stone to stumble at, and a rock to be offended at, to such as stumble at the Word, being disobedient, and obey not that whereon they were set, *1 Pet. 2. 7, 8.* that all those might be damned which obey not the truth,

truth, but obey unrighteousnesse, 1 Thess. 2 10. 12. and thus you see that faith, or beleefe, is obedience, and rebellion or unbeleefe is disobedience; now the great controversie will be, whether it is Christ's worke, or the Creatures worke to act faith; now the greatest part hold, that it is Christ's worke to act faith, and some few hold that it is the Creatures worke to act faith; now the greatest part can never be in the best way, and therefore I shall side with the lesser part, for they say, the fault is in the Creature that he doth not beleieve, and the greatest Party say, it is not the Creatures worke to beleieve, it is Christ's worke to act faith, and so they lay all the unbeleefe upon Christ, and therefore I shal prove that it is the Creatures work, and not Christ's, to act faith.

And first, it is the Creatures worke to beleieve, because Christ hath done his work, for Christ's worke was to obey the Commands of his Father, and to set forth such a way to the world as they were to stand to, and to establish that way for life, and death; and this was his worke enjoyned him from the Father, which he did in setting downe the minde of the Father, in all things that were necessary to salvation, which he did, and sealed the Doctrine of the Father with his

his blood, and did his worke, and therefore he faith, *If you keepe my Commandements, yee shall abide in my love, as I have kept my Fathers Commandements, and abide in his love,* John 15. 10. Christs worke was to obey the Commands of the Father; and our worke is to obey the Commands of the Sonne, and therefore it is our worke to beleeve, and not Christs.

2. That Christ hath done his worke will appeare, because Christ is entred into his rest, and sure he did not enter before he had done his worke, for he said; *He had finished his course, and done all things that the Father commanded him,* by perfecting the way of Salvation to all the world, and giving Commandement unto his Apostles, to establish that Gospel to the whole earth, and all things as he had commanded them, as you may see, *Mat. 28. Act. 1. 2.* and when he had finished his whole worke he ascended to the Father, and is entred into his rest, *Heb. 4.* saying, *To him that overcometh will I grant to sit with me in my throne, as I also overcame, and am set downe with my Father in his throne,* Revel. 3. 21. and therefore it doth appeare, that it is not Christs worke to act faith in the Creature, except you will call him in question from his rest, which I thinke you dare not.

3. If it be Christ's worke to act faith in the Creature, then the fault will lye in Christ, that the Creature doth not beleieve; and then the Father may question the Sonne for all the unbelieve in the world, seeing you say, it was Christ's worke to act faith in the Creature, then all the fault will lye upon him, for if he had acted faith, the Creature should have beleaved, and so the Father might call the Son to an account for all the unbelieve of the Creature; and what is this thinke you, but to pluck Christ out of his throne, and to take him from his rest.

4. If it be Christ's worke to act faith in the Creature, then the Creature hath a good excuse, and may say, there is no cause wherefore he should be condemned for not believ-
ing, seeing it was not his worke to beleieve: but the fault was in Christ, who did not act faith in him, and therefore he was not to blame, because it was not his worke to beleieve, but Christ's worke; and therefore no reason he should be condemned for another's fault, and so you would excuse the Creature, and condemne Christ.

5. Christ doth not act faith in the Creature, because he shall judge the Creature for not believ-
ing, for it were improper that he should be the Judge that were in the fault, and condemne

condemne the creature for not beleeving, when it was never his worke to beleeeve; and so the creature might reply unto the Judge, that he did condemne him falsely, to condemne the creature for not beleeving, when it was Christs work to act faith, and not the creatures ; and thus you see what sad effects would follow this Tenent , that it is Christs worke to act faith in the creature.

6. If it be Christs worke to act faith in the creature , then he should be by that a respecter of persons , because he acts faith in some, and not in others , and yet condemns them for not doing that he should do himselfe , being his worke to act faith , and not the creatures ; what a respecter of persons would he appeare to be , then to leave the greatest part of the world under condemnation for his owne default, because he did not act faith in them, whereby they might be saved : Oh what a partiall Judge would you make him by this tenent! doth not the Scripture tell you, that he is no respecter of persons , and that he shall judge every man according to his workes , *Act.10.34. Rom. 2.11.*

7. If it be the worke of Christ to act faith in the creature , then what shall the creature be condemned for at the last day ? shall the creature

creature be condemned for not doing good, when it was never the creatures worke to do good; if it were Christs worke to act all the good in the creature, and so few doe well, then he did intend the rest shold doe ill, because you say it was his worke to act the good, and not theirs; and then how can he judge them for doing that hee did intend they shold doe? for either hee did intend they shold doe well or ill: But if he had intended they shold have done well, he would have acted good in them; but he did not act faith in them, and therefore hee did intend they shold do ill, and so by this you would make Christ the authour of all the wickednesse that is committed, seeing, as you say, it was not in the creatures power to act good; and if so, then what shall the creature be condemned for, for doing the will of God? And thus you see, how ill those repay God, that hold that God or Christ acts faith in the creature.

8. If it bee Christs worke to act faith in the creature, then why doth he exhort them to beleieve, seeing it is his work, and not theirs? they might have replied to him, saying, Why dost thou presse us so to beleieve, and act faith, seeing it is thy worke, and not ours?

9. Why doth he upbraid them for not believing, saying, *Woe be to Coraifim and Beth-sada, if it were his worke to beleieve, and obey, and not theirs?* Why doth he threaten them, if the worke were his, and not theirs, and lay such woes upon them?

10. It is said, *He maruelled at their unbelieve*, Mark.6.5. And why doth he marvell at their unbelieve, if it were his work to act faith, and not theirs?

11. It is said, *he could not do many great works in his own Country, because of their unbelieve* : And what should hinder him, if it were his work to beleieve and act faith in them, and not theirs, could their unbelieve hinder him? Mat. 13.58.

12. It is said, *That the Israelites were broken off through unbelieve*, Rom.11.20. Now how could they be broken off through unbelieve, if it were not their work to beleieve; if it be Christs work to beleieve, and act faith in them, then how could they be broken off, seeing it was Christs work, and not theirs?

13. It is said, *If they abide not still in unbelieve, they shall be grafted in*; And how can their unbelief hinder them, if it were Christs work to act faith, and not theirs. then how could their unbelieve hinder them?

14. They entered not in, because of unbelieve; and how could that be? if it were not their work to believe, then how could their unbelieve hinder them, *Heb. 3. 19.*

15. The Apostle saith, Brethren take heed lest there be in any of you an evill heart of unbelieve to depart from the living God, *vers. 12.* And how could their unbelieve hinder them, if it were Christs work to act faith, and not theirs?

16. It is said, *The fearfull, and unbelieving, shall have their portion in the lake, Revel. 21. 8.* And why should they be punished, if it were not their work to believe? if it were Christs work to act faith and not theirs, should they be punished for Christs not acting faith? And thus you see how weake this Tenet of theirs is, that hold it is Christs work to act faith, and not the creatures; and so lay all the unbelieve in the world upon the back of Christ, and so would make him stand at the bar of Justice as the cause of all the unbelieve in the world.

And now in the next place, I shall prove that it is the creatures work to believe, for these reasons:

First, because he gives the creature ability to believe, for he makes him a reasonable creature, and gives him knowledge and understanding to doe such a work as he re-

quires of him ; for if he should require the creature to doe such a work, as he knew the creature were not able to do , it were unreasonable to require it , because he knew the creature was not able to perform it ; but he every where condemns the creature for not doing good; and therefore it doth appear, he gives the creature ability to do goods; and that I shall prove for these reasons :

First , because hec gives the creature free choice, as in all the Scripture , as, I have set before you life and death, chuse you which you will, as you may see, Deut. 30.19. And chuse you whom you will serue, for I and my house will serve the Lord, 1. Cor. 8.4-15. And when they chose strange gods, they passed over in the gate, Judg.5.8. And the Lord said unto Solomon , because thou hast chosen wisdom before riches and honour , I will give thee wisdom above all that were before thee , or that shall follow after thee, 1. King.3.11. And David had chosen the way of Gods commandements, Psal.109. And saith the Lord, they shall call, but I will not answer, because they hated knowledge, and did not chuse the feare of the Lord, as Prov. 1.28.29. And thus you see the Lord putteth the creature to his choice; now the Lords putting the creature to chuse, and the creatures chusing either good or evill , doth make it appear that the creature hath ability; or else, if the creature had

not ability ; why doth the Lord condemne the creature for not chusing good; and Christ faith, *Mary bath chosen the better part: and his servants you are to whom you obey;* whereby it doth appear, they had ability to obey either good or evill ; for if they had not ability, when they doe evill, to doe good; then how could they be condemned for not doing good , seeing they had not ability to do otherwise?

2. He gives the creature ability to beleeve, because he charges the creature with rebellion for not beleeving , saying to the people of *Israel*, *How often would I, and you would not : And ye will not come to me, that ye might have life : And he that believeth not, is condemned already : And the unbelieving shall have their portion in the lake of fire;* and many Scriptures more, whereby it doth appear, that the creature hath ability to beleeve ; or else how could the creature be charged with rebellion for not beleeving, if it had not ability to beleevve ?

3. Those that doe not believve, are said to reject the minde of God, as *Act.7.51. Ye have alwayes resisted the holy Ghost, and seeing you reject so great salvation, loe we turne to the Gentiles, and to those that also say, Christ is a stone to stumble at, and a rock to be offended at, I Pet.2.7.* And by this it doth appear , that the creature hath ability to beleevve , and obey ; or else how

could it be said, that they rejected the minde of God, if they had not the ability to obey his minde; how could they be said to reject it? *videlicet* and not *modus* of the creature.

4. Christ doth not detaine and hinder men from beleeving, and therefore he gives them ability to beleeve; for if he doth not, then he hinders them from beleeving; but he doth not hinder men from beleeving, and therefore he gives them ability to beleeve. Now, you will not say, that Christ hinders any man from beleeving, will you? and if you say, he doth not give them ability, then you will lay the fault upon Christ, and not upon the creature; for, if he doth not give them ability to doe wel, then he doth intend the creature should doe ill, which were wicked to say; and therefore it doth appeare, that he gives the creature ability to beleeve.

5. Christ commands men to beleeve, and therefore it doth appeare that he gives them ability to beleeve; for this is the Commandement of God, that we should beleeve in his Sonne, and he that doth not, makes God a Lyar, even because he beleeves not in the Son of God, *I. Joh. 3. 23. ver. 5. 10.* and this was the teaching of Christ and his Apostles, to teach men to beleeve in all their preaching;

now

now doth God command men to beleeeve in his Sonne, and not give them ability to beleeeve? then how can he condemne them for not beleeeving, if they were never able to beleeeve? But God never gives a command, but he gives ability to beleeeve, and obey his command, or else how could the creature be judged for breaking his commands, if he never was able to keepe them.

6. It doth appeare that Christ gives the creature ability to beleeeve; because he layes the fault upon the creature for not beleeeving; for the text saith, *He maruelled at their unbelieve, and he could not doe many great things in his owne Country, because of their unbelieve; and he came to his owne, and his owne received him not; and he upbraided them for their unbelieve, and many places more might be named, whereby it doth appeare they had ability to beleeeve, or else how could they be in fault, if they were not able to beleeeve; but Christ layes the fault upon the creature for not obeying, and therefore it is cleare that the creature hath ability to obey.*

7. Christ gives the creature ability to beleeeve, because he doth condemn the creature for not beleeeving, saying, *He that beleeveth not, is condemned already, because he beleeveth not in the Sonne of God, Joh. 3. 18.* and he that

beleeveth not in the Son, the wrath of God abideth on him ; and by this it doth plainly appeare, that it is not Christs worke to act faith in the creature, but the creatures worke to beleieve, and act faith; because the creature is condemned for not beleeving ; and if the creature be condemned for not beleeving, then it must needs follow, that the creature hath ability to beleieve : for either the creature is condemned for something, or nothing; now if the creature had not ability to beleieve, then it is condemned for nothing, for not doing that it was impossible to doe, and that it never had ability to doe; but you see the creature is condemned for not beleeving , and therefore it doth appeare that the creature hath ability to beleieve, because it is condemned for not doing someth ing that it might have done , and that is, for not beleeving.

8. It doth appearc that the creature hath ability to beleieve and obey, because the creature is condemned as an unbeliever ; for the creature could not be condemned as an unbeliever if it never had ability to obey.

9. Those creatures that beleeye and obey, are justified, by beleeving, from all that ever they have done, *Act. 13. 39.* and those that doe not beleeve, are condemned ; and by this

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it doth appeare, that it is the creatures worke to beleeve, and that the creature hath ability to beleeve, or else how could he be condemned as an unbelievever.

10. Our beleeving, or not beleeving, is never imputed unto Christ, but unto our selves; for *Abrahams* faith was imputed to him for righteousness, and the just shall live by his owne faith; so that our beleeving is never imputed to Christ: but to us, for if our beleeving were imputed to him, then it would follow, that our unbelieve would be imputed to Christ also, and so by that, we should make Christ a beleever, and an unbelievever also, which is most absurd; for the faith and obedience of the creature is imputed to the creature, and not to Christ; and also the unbelieve and disobedience of the creature is imputed to the creature, and not to Christ; so that it is plaine, it is the creatures worke to beleeve, because both obedience and disobedience is imputed to the creature.

11. Such as shall be Judged at the last day, shall be iudged for their disobedience; now if it were Christs work to act obedience in the creature, then what shall the creature be judged for, for Christs not acting obedience? for then the creature would be freed, if it were not his worke to obey, but Christs worke; but

but the creature shal be judged, and not Christ, and therefore it is plaine, that it is the creatures worke to obey.

12. The Apostle saith, *the just shall live by his faith*, or obedience; and that creature that is lifted up above faith and obedience, my Soule shal have no pleasure in him, saith the Lord: and therefore it doth appeare, that it is the creatures worke to act faith and obedience, for that is his Spirituall living in Grace, whereby he shal come to glory, and receive the end of his faith, the salvation of his Soule. And thus I have endeavoured to cleare my Master Christ, that the disobedience of the creature shal not be laid upon him, it being the creatures worke to obey, and not his; and that thereby, all men may know that duty, that it is their worke to obey the Gospel, and not his; and that their not obeying the Gospel shal not be laid to the charge of Christ, but that all men shal know it was their worke to obey, and not his, and shal be condemned at the last day for their not obeying.

C H A P. IX.

Of the Resurrection.

IN the dayes of Christ and his Apostles, there were some Sadduces that denied the Resurrection of the dead, *Act. 23. 8* and so there are in these dayes, such, as hold there is no Resurrection, but in this life; and such are in but a sad condition, whose hope are perished from the Land of the living, and goe out of this world, worse then they came in; for when they came into this world, there was some hope in them to receive a better world, but now the death of these men; is worse then their birth, and beginning: but the Resurrection is that which is desired of all the Saints, hoping, and longing for the day, for their Redemption, to wit, *the Resurrection of the dead*; for then the Saints shall enter into their inheritance which was prepared for them from everlasting time; and therefore for my owne comfort, and for the comfort of the Saints, I shall endeavour to speake a word or two of the Resurrection; and first I shall prove, that there is a Resurrection,

rection, and then I shall shew how we shall be raised.

Now the reasons to prove, that there shall be Resurrection are these :

First, God doth declare to all the world, that he did not intend the creature should dye for ever ; because he sent his Sonne to declare to the contrary, that all men shall rise, and that he is the resurrection of the dead, *John 11.25.* and the first fruits of them that sleepe; and that as he was raised from the dead, so shall all men be raised by the same power, and shall conquer and trample death under their feet.

2. There will be a Resurrection, that God may manifest his great power to all men in raising them from the dead, that thereby it may be seen how glorious he is in all his undertakings, in so wonderfull an act, as to raise them from the dead, by his glorious power, which will be manifest at that day.

3. That he might fulfill his promises, who hath promised that we shall see him as he is, and shall injoy his face and presence in the Throne of his glory, with that glorious company of Angels, that attend his presence to behold his beauty, and to joy in his presence, where is fulness of joy, and pleasure for evermore.

4. There

4. There shall be a Resurrection that hee may give unto every one according to his works, and reward the Saints with blessing, and the wicked with cursing, and to give to every man according to his desert.

5. There is a Resurrection, because that God hath promised to restore the Creation to its first purity, in making a new heaven, and a new earth, wherein shall dwell righteousness, and to make his power and glory appear, as at the first.

6. It hath beene the beleefe of the Saints, that there shall be a Resnrection; Job saith, *I know that my Redeemer liveth, and that bee shall stand at the latter day upon the earth, and though this flesh be destroyed with wormes, yet in my flesh shall I see God, whom I shall see for my selfe, and mine eyes shall behold him, though my reines be consumed within me,* Job 19.25,26,27. *and then shall the gates of death be opened,* Job 38.17. And David saith, *Thou seest me before thy face for ever,* Psal. 41.12. And Esay saith, *Thy dead men shall live together, with my dead bodies shall they arise; Awake and sing ye that dwel in the dust, for the dens is as the dens of herbs, and the earth shall cast out her dead,* Esay 26.19. And the Apostle to the Heb. 11. doth recite a Catalogue of the Saints, who all dyed in the faith, and confessed that they were strangers and pilgrims on the earth, that they

they might obtaine a better resurrection, as
vers. 23. 35.

7. If there be no Resurrection, then the
faith of the Saints is void, and all their
hopes are perished, and their glory is at an
end, and they all as lost creatures, and their
condition very sad.

8. If there be no Resurrection, then the
Saints have lost their reward, and all their
labour is in vain, in seeking for a better
Kingdome, and a better inheritance; for if
there be no Resurrection, then there is no
heaven, nor no glory after this life; then we
shall never enjoy the presence of God, and
Christ, nor those glorious Angels, nor the
heaven of glory.

9. If there be no Resurrection, then the
wicked will be in a better estate then the
godly, for they have had their portion in
this life, and have glutted themselves with
the pleasures of this world, and have had all
the delights of the sonnes of men, and have
satisfied their hearts to the full; and the
people of God have weaned themselves from
all the pleasures and delights of this world,
and have lost all the glory thereof, and have
been despised of all men in hopes of a better
life; and all in vain, if there be no Resur-
rection.

10. If there be no Resurrection, the wicked shall never be punished, for all the wickednesse that they have acted against the Lord; then they will never bee called to account for all their blaspheming his glorious Name, their swearing, and cursing, their drunkennesse, and whoredome, with their shedding of innocent blood, their wicked pride, and basenesse, with all their abominations; if there be no Resurrection, this is the day they looke for; then they might commit all wickednesse with greedinesse; for what should they feare, if there be no Resurrection?

11. If there be no Resurrection, then the Devills shall not be punished, for they are reserved in chaines of darknesse till the great day; but if there be no Resurrection, then there will be no judgement, and so they will never be punished; and they would not cease to reigne, nor injoy their wicked power for ever: then what need the Devils feare and tremble? if there be no Resurrection, they need not fear any judgement to come.

12. If there be no Resurrection, then we may live as we list, and injoy all the pleasures we can in this life, to injoy the sight of our eyes, and the desires of out hearts, and eate and drinke; and be merry, for to morrow we dye, and so all our glory is at an end; for then

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then we have onely our portion in this life; if there be no Resurrection, then all our glory is at an end.

13. Those that hold this Tenet; to wit, that there is no Resurrection; whether doe not they question whether there be a God? for if there be no Resurrection, then they may question whether there be a God, or if there be a God yet he is not able to performe his promises; for he hath made many large promises that there shall be a Resurrection, but he is not able to performe it, for there shall be none: and what do these men else, but question God, and the power of God? and whether is not this blasphemy think you, in the highest nature? and whether shall not this great God one day, judge such Sadduces as these are?

14. Whether doe not those that deny the Resurrection, question all the Prophets and Apostles, and that which they speake by the mouth of God in all their Doctrine, speaking of the Resurrection, and the day of judgement; and preaching the judgements of God against wicked men, which was a great part of their Doctrine in all their preaching? and whether do not those that deny the Resurrection, question all the rest of their Doctrine to be false, by this their Tenet of denying

nying the Resurrection; for if their Doctrine of the Resurrection be false; then why may not you also question all the rest of their Doctrine to be false; for deny the Doctrine of the Resurrection, and you may as well deny all the rest: but how vile and wicked this Tenet is, let all wise men try and judge.

15. Whether is not this a most Atheisticall Tenet, to deny the Resurrection? and whether is not this the same that the Atheists hold, in 2 Pet. 3. 4. saying, *Where is the promise of his comming, for since the Fathers fell asleep all things continue as they were, from the beginning of the Creation;* and being ignorantly willing of this their wicked Tenet, not knowing, that *One day with the Lord is as a thousand yeares, and a thousand yeares as one day;* for the Lord is not slack of his comming, as some count slacknesse; but is long suffering to us ward, not willing, or consulting that any should perish, but that all men should come to a change, Ver. 8. 9. And thus you see there were such Atheists in the Apostles times, who were wilfully ignorant of the Resurrection, and the comming of Christ; but this shal be the perdition of ungodly men, to their utter destruction, and now I shall further prove that there is a Resurrection.

1. Christ will tell thee that there is a Resurrection.

surrection, when he saith, *I am the resurrection and the life*, Joh. 11. 25. that is, he is an infallible testimony of the Resurrection, in being risen from the dead, and hath trampled death under his feet, and hath shewed us, that as he rose from the dead, so also shall we be raised up, by the same power; and when he was asked a question concerning Marriage, he told them, they erred, not knowing the Scripture, and the power of God; for in the Resurrection they neither married, nor were given in marriage, but were like unto the Angels of God in heaven, Mat. 22. 29, 30. And as touching the Resurrection, have you not heard in the Prophets what God spake, saying? *I am the God of Abraham, and the God of Isaac, and the God of Jacob*; now, God is not the God of the dead, but of the living; and that the Saints shall be recompensed at the resurrection of the just, Luke 14. 14. and that they that shall be accounted worthy to obtaine that world, and the resurrection from the dead, neither marry, nor are given in marriage, neither can they doe any more; for they are equall with the Angels, and are the children of God, being the children of the Resurrection, Luk. 20. 34, 35, 36. and Moses shewed you at the Bush of the Resurrection, ver. 37. And Christ saith further, *Marvell not at this, for the houre is com-*

ming, when all that are in the Graves shall beare his
voynce, and shall come forth, they that have done good
to the resurrection of life, and they that have done
evill to the resurrection of condemnation, Joh. 5.
28, 29. and thus you see the words of Christ,
which are sufficient to satisfie any reasonable
man that there is a Resurrection.

2. Christs Apostles will tell thee, that
there is a Resurrection, of which they are
witnesses, *Act. 1. 32.* Preaching, through Je-
sus, the resurrection of the dead, *Act. 4. 2.*
and for which Doctrine *Paul* was called in
question for preaching the resurrection, *Act.*
24. 22. *For since by man came death, by man also*
came the resurrection of the dead, *1 Cor. 15. 22.*
and therefore the Apostle pressed forward,
that he might be made partaker of the glory
of this resurrection, *Phil. 3. 10. 11.* and this
was a principle of the Gospell that they
taught, as you may see, *Heb. 6. 2.* And in the
11 Heb. the Apostle sheweth you an epitome
of the glorious Acts of the Saints of former
times, what they under-went, that they
might obtaine the glory of a better Resur-
rection, *Heb. 11. 35.* *And so we are begotten to a*
lively hope, by the resurrection of Jesus Christ, *1 Pet.*
1. 3. *For God hath both raised up the Lord Christ,*
and will also raise up us by his owne power, *1 Cor.*
6. 14. *And knowing that God the Father,* which

raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you, 2 Cor. 4. 14. and thus the Apostles cleare the truth of this Doctrine, that there is a resurrection.

3. The day of Judgement will tell thee, that there is a Resurrection; and thus saith the wise Solomon, For God shall bring every work into judgement, with every secret thing whether it be good or evill, Eccles. 12. 14. And therefore Christ saith, It shall be more tolerable for Sodome and Gomorrah in the day of judgement, then for those that reject the Gospel, Mat. 10. 15. And I say unto you that for every idle word that men shall speak they shall give account thereof in the day of judgement; for by thy words, thou shalt be justified, and by thy words, thou shalt be condemned, Mat. 12. 36, 37. And saith Christ, The words that I have spoken shall judge you at the last day, Joh. 12. 48. And therefore Christ is ordained of God to be a judge of the quicke and the dead, Act. 20. 42. For God hath appointed a day in which he will judge the world in righteousness, by the man Christ whom he hath appointed, Act. 17. 31. And the disobedient, or wicked, treasure up wrath against the day of wrath, and revelation of the righteous judgement of God, Rom. 2. 5. And when God shall judge the secrets of men by Jesus Christ according to my Gospel, Rom. 2. 16. And we shall all stand before the judgement seat of Christ, Rom. 14. 10. For to this end Christ hath dyed and rose againe,

that he might be the Lord both of the dead and living, vers. 9. For we must all appeare before the judgement seat of Christ, that every man may receive according to that he hath done in the body, whether it be good or bad, 2 Cor. 5. 10. And it is appointed for all men once to dye, and after that commeth judgement, Heb. 9. 27. And Enoch the seventh from Adam, propheſed of this, saying, Behold! the Lord commeth with ten thousand of his Saints to execute judgement upon all, Jude 14, 15. For the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust to the day of judgement to be punished, 2 Pet. 2. 9. And the Angels are reserved in chaines of darkness until the judgement of the great day, Jude 6. And thus I have shewed that there is a Judgement, For it is appointed for all men once to dye, and after that, commeth judgement; and therefore it is clear that there is a Resurrection.

4. Thy conscience will tell thee, O vain man, that there is a Resurrection; for doth not thy conscience tell thee, that thou must one day give account for all thy vaine thoughts, words, and actions, and that thou must appear before the great Judge: examine thy conscience and it will tell thee, and bee as a thousand witnesses against thee; thou hast the testimony within thee, that will testify against thee that there is a Resurrec-

on, and judge thee one day, if thou continuest in that wicked opinion, thy conscience will tell thee at thy death, there is a Resurrection; thou canst not one day stop the mouth of conscience, when it shall come and witnesse against thee for all thy wicked acts: And thus you see it is clear that there is a Resurrection; and now I shall speak a word or two when it shall be.

1. But now for the set day or houre of this Resurrection, or Judgement, it is too high for a finite creature to know; *For it is not for us to know the times or seasons that the Father hath put in his owne power*, Act.1.7. *For of that day nor houre knoweth no man, no not the Angels, nor the Son himselfe till it be revealed to him*, Mat.24.36. And therefore I shall not dare, as some have foolishly done, to prescribe or set forth the day of this Resurrection or Judgement.

2. The Fathers and learned Doctors of the times in former ages, have conceived this day of the Resurrection or Judgement to be at the end of six thousand yeares; but this is but their judgement; and I shal also, under the favour of the Learned, give my judgement, as desiring to see further, because God hath promised to manifest more light in the latter dayes, and also because I stand upon the shoulders

shoulders of my fore-fathers, and therefore
may see further. Now I conceive, that as
God was six dayes finishing the workes of
Creation, and the seventh day was a Sabbath
of rest, that there is a glorious, spirituall
meaning in all this, or else God could as
well have finished his workes in one day as
in six, and therefore there must be some o-
ther meaning in all this, which I conceive
to be this; That as God the Father was six
dayes labouring in the workes of Creation,
and finished his workes in six dayes, and
rested the seventh day; it holds forth thus
much, That the sonnes and daughters of
men, with the creatures also, should bee in
commotion and hard labour for six thousand
yeares, and that in these six thousand yeares,
he will end all war and strife, and that with-
in these yeares he will shake all Nations, *Hag.*
2.7,8. and will overthrow the pride and
vain-glory, and false confidence of all Nati-
ons, and will shake them off their fleshly glo-
rying, and beat downe all their strong
holds, and every fenced wal, *Esa.* 2. and all Na-
tions shall lye open and naked, and shall have
their fill of fighting, and shal see their vanity,
and shall desire to be at rest, and shall beat all
their weapons of war in peeces, and there
shall be a spirit of love and union eſtablished

in all Nations, neither shall they learn warre any more, but every man shall sit under his own vine, and under his own fig-tree, and none shall make them afraid; for the mouth of the Lord hath spoken it, *Esa.2.Mic.4.* and then shall the fulnesse of the Gentiles come in, and the Jews shall be called, and the glory of the people of Israel shall be set up, and they shall injoy their former inheritances; to wit, the Land of **Canaan**, and all the glory thereof, and the Lord will end the hard labour and travell of all Nations, and all Nations shall sit downe at rest: And this I believe the Lord will doe in the six thousand yeares; for he hath seen the sore labour and travell of all Nations, and of every creature, and he doth intend to give them a Jubile, or Sabbath of rest; and the seventh day, or seventh thousand yeares, will bee a rest to all Nations, and to every creature, from that sore labour and travell; and all pride and covetousnesse shall be done away in those daies, and the desire of all Nations shall come to seek the Lord, and to seek the wayes of Sion; and the Lord will extend peace to all Nations like a mighty River, *Esa.last, Revel.21.v.22.* And the Lord shall speake to the heaven above, and to the earth below; and all fruits of the earth shall come in abundance, and

and there shall be a fulnesse of all the fruits of the earth, for the Winter shall be like the Summer, and fulnesse shall be upon all the earth, for it is the Lords Jubile or Sabbath of rest to all Nations.

3. This Resurrection shall bee at the last day, in the last age, or generation, when the number of Gods account is up, and the last generation shall be brought up, for that is the number of Gods account when the last generation is on foot, *For the Gospell must bee preached to all the world for a witness to all Nations, and then shall the end come, Mat. 24.14.* For it doth not appeare, that Christ shall not come untill the restauration of all things that are written in the Law and the Prophets, and that there shall be a new heaven, and a new earth, and a refining of all things before his glorious appearing, with that glorious company, and heavenly host, whom the heavens must containe untill that time, till all things be refined, as you may see, *Act. 3.20, 21.* For it doth appeare, that the Resurrection shall not be untill the new heavens, and new earth, and that they shall be refined, and come forth of the new earth; and that we shall not rise before, doth appeare by Scripture, which saith, That man lyeth downe, and riseth not till the heavens be no more,

more, or dissolved, they shall not awake, nor be raised out of their sleep, *Job* 14.23. And of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands, and they shall perish, but thou shalt stand, and they shall all of them wax old as a garment, and as a vesture shalt thou change them, and they shall be changed; as you may see, *Psal.* 102.25, 26. For the stars of heaven, and constellations thereof, shall not give their light, the Sun shall be darkned in his going forth, and the Moon shall not cause her light to shine, *Esa.* 13.10. For the windows from on high are open, and the foundations of the earth do shake, the earth is utterly broken downe, the earth is cleane dissolved, the earth is moved exceedingly, the earth shall reel too and fro like a drunken man, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it, and it shall fall and not rise againe, *Esa.* 24.18, 19, 20. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scrole, and all their host shall fall downe, as a leafe falleth off from the Vine; and as a falling Fig from the Fig-tree, *Esa.* 34.4. Lift up your eyes to the heavens, and look upon the earth beneath, for the heavens shall vanish away like smoake, and the earth

earth shall wax old like a garment, and they that dwell therein shall dye in like manner, *Esa.51.6.* For behold I create new heavens, and a new earth, and the former shall not be remembred, nor come in minde, *Esa.65.17.* And by all this it doth appeare, that there shall be new heavens, and a new earth, for this Prophesie must be fulfilled before the comming of Christ, whom the heavens must contain untill the restoring of all things that are written in the Law and the Prophets, *Act.3.* which the words of Christ seem to clear in *Mat.24.* where he saith, The Sunne shall be darkned, and the Moone shall not give her light, and the Stars shal fal from heaven, and the powers of heaven shall be shaken: And all this before the comming of Christ, whereby it doth appeare, that the Resurrection will not be untill there is a new heaven, and a new earth. For the Apostle saith, The heavens, and the earth, which now are, by the word of the Lord are kept in store, and are reserved unto fire against the day of judgement, in which the heavens shall passe away with a great noise, and the elements shall melt with fervent heat, and the earth also, and the works thereof shall be burnt up: And seeing all these things must be dissolved, what manner of persons ought we to be,

looking

Looking for, and hastening unto the comming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat; as you may see, 2 Pet. 3.7.10.12. And by all this it doth appear, that there shall be a wonderfull change, before the comming of Christ, an alteration in the heaven, and in the earth, and a purging of all things by fire, and the old heaven and earth dissolved, as not being fit to entertaine such a glorious judge, and such a heavenly host, because the heaven and earth are both polluted with sinne, and therefore they must be burnt up, and all the noysome scents and stinkes, and evill vapours of corruption, and all noysome scents, and all things that are corrupted with sinne, shall be dissolved and burnt up, as not fit to entertaine such a glorious Judge, and therefore there must be a new heaven, and a new earth, wherein dwels righteousness, the first heaven and earth being not able to stand before his presence; and therefore there will be a new heaven, and a new earth; as you may see, Revel.21.1. *And I saw a new heaven, and a new earth, for the first heaven, and the first earth were passed away, and there was no more sea: And all this is a preparation for the great Judge.*

4. When

4. When all these things are come to passe then this shall be the signe of the comming of the Sonne of man , which will be apparent to all the world, for then will the Lord Jesus Christ appeare from heaven with his mighty Angels in flaming fire, 2 Thess. 1.7,8. *For as the lightning commeth out of th: East, and shineth even to the West, even so shall the comming of the Son of man be*, Mat.24.27. And all the wicked families that are upon the earth, at that time, shall mourne , when they shall see the Son of man comming in the clouds of heaven with power and great glory : and then shall the Lord Christ send his Angels with the sound of a great Trumpet to awaken all the Saints, who shall be raised from their sleep by the sound of the great Trumpet, and the Angels shall gather together all the Saints from the foure winds , from one end of the earth to the other, Mat.24.31. For those that have dyed in the faith of Christ, shall rise first , being awakened out of sleep with the voice of the Archangell, and with the Trump of God, and shall all be gathered together in a moment, to meet the great Judge , and to rejoice in his glory , and in their glorious deliverance, being now to enjoy his presence for ever , with all his glorious Angels , and shall now come to be

Judges of their enemies, and sit down with the great Judge to judge all their enemies; and therefore it is that the Saints shall rise first, that they may lay open their grievances before the great Judge, of all their great wrongs, and bring in their evidences against the wicked for all their hard usage, and cruel persecution of their enemies, and the Saints shall be gloriously honoured at that day, having the Judge on their side to their great joy and comfort; and to the terror of their enemies.

5. The Resurrection of the Saints shall be glorious, in being raised out of the new earth, and all the corruption burnt up, and so are raised out of pure matter; For it was sowne a corruptible body, but it shall be raised an incorruptible body; for as we have borne the image of the earthly, so we shall also beare the image of the heavenly; for it is sowne a naturall body, and it is raised a spirituall body, and this in a moment, in the twinkling of an eye, at the last Trump, for the Trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed, 1 Cor. 15.44. 48.52. For this corruptible shall put on incorruption, and this mortall shall put on immortality; and when this corruptible shall have put on incorruption, and this mortall shall put on immortality; then shall be brought to passe that saying that is written, Death

is swallowed up in victory, and thanks be to God that giveth us the victory through Jesus Christ our Lord; as you may see, 1 Cor. 15. 53, 54. And then shall we be clothed with our house which is from heaven, 2 Cor. 5. 1. And then shall our vile bodies be changed, and fashioned, like unto his glorious body, and we shall be like him as he is: And thus we shall be raised in a glorious estate, whereby we may be fitted for so glorious a Kingdom, and such a glorious company as we shall enjoy.

6. We shall be raised in our likeness; for though our nature shall be more pure and glorious, yet the unlikeness of our nature will not take away the being of it, as the unlikeness of the Man Christ, doth not take away his being to be a man, nor the glory of his substance make his substance cease to be; for the glory of the substance, doth not take from but adds to the substance, and so the glory of the man adds to the man, but doth not take away his being to be a man: And so though we shall be raised more glorious men, yet we shall be men: and to this I shall add Scripture, Job saith, *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though the worms destroy this body, yet in my flesh I shall see God, whom I shall behold for my selfe, and mine eyes shall behold him, and not other eyes, though my reines be consumed within me,* Job

Job 19.25,26,27. And David doth declare, *That his flesh did rest in hope for that great and glorious day, to wit, the redemption of his body,* Psal.16. And the Apostle saith, *We shall be judged according to those things that we have done in this body, whether good or bad :* For another body shall not be judged, but the same body; not another body shall not be punished, but the same body, for the same body shall be punished that hath acted wickednesse; and this the Apostle doth cleare, in the 1 Cor.15. shewing us, that there is divers kindes of flesh, but he will give to every body his owne flesh, and to every seed his own body, to shew us, that the same flesh shall be raised up again, and not another; and so I shall conclude with the words of the Prophet, saying, *They dead men shall live, together with my dead body shall they arise; Awake, and sing ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead,* Esa.26.19.

7. They shall appear in the same form, and likenesse, and fashion as they were in upon earth, and shall have the same body, and the same stature and proportion, with the same likenesse and complexion; for their rising shall not change their proportion no way, but rather adde to it to make them more like themselves then ever they were before

fore, and every man shal be knowne in the same body and proportion as he was upon the earth, *Adam* in his owne likenesse, and *Abraham, Mōses, Solomon, and David* in their owne likenesse, and every man and wotman in their owne likenesse as they were upon earth, and so they shal be known, every man and woman as they were upon the earth, only they shal appeare more glorious ; but their gloricus appearance wil not take away the being of their likenesse and proportion, but rather addē to it ; as the glory and excellency of a man doth not take away his leaving to be a man, but rather adds to it, and even so the glory of our appearing doth not take away the likenesse of our being, but rather adds to it, and so makes our likenesse the more glorious.

8. The wicked shal also be raised up, for Christ shal judge both the quicke and the dead, and we shal all appear before the Judgement Seat of Christ, to give an account for those things that we have done in the flesh, whether good or evil ; for Christ shal sit upon the throne of his glory, and all Nations shal be gathered together before him, Mat. 25. 31, 32. For the time is comming, that all that are in the graves, shall beare the voyce of the Son of Man, and shall come forth, they that have done good

to the resurrection of life, and they that have done
evill to the resurrection of condemnation, Joh. 5.
28, 29. For it is appointed for all men once to dye,
and after that commeth judgement. Now the
wicked I conceive shal not rise like the
Saints, but every one according to his na-
ture, for the Saints shal rise with the nature
of Christ upon them, for their vyle bodies
shal be fashioned like unto his glorious bo-
dy, and be cloathed with their house which
is from heaven; but the wicked shal rise in
their corrupt nature, and shal be cloathed
with their sinne; and as the Saints shal be
cloathed with their obedience, even so shal
the wicked be cloathed with their disobe-
dience; and this I conceive shal be the distin-
guishing badge whereby the righteous shal
be knowne from the wicked, for the Saints
shal rise with the cloathing or livery of
Christ upon them; and the other shal rise
with the cloathing or livery of the Devil up-
on them, whereby they shal be knowne whose
servants they are, and yet I conceive the
Lord wil doe his part, for he wil raise them
up a pure nature, for they shal be most pure
and glorious in their nature, until they shal
be cloathed with their sinne, which shal dar-
ken their nature, for they wil come forth of
the new earth, and so their natures shal be

Spirituall, incorruptible, and immortall, whereby they wil be more capable of Sin and Judgement, and the more capable of all their sorrow, and misery ; and now I shal speake a word or two where this Judgement shal be. ~~In earth or in the firmament above~~

9. Where this Judgement shal be, is a great question, for some thinke it shal be in the Aire, but me thinkes that is but an airie argument, for there is no good reason can be given wherefore it shoulde be in the Aire; and others thinke it shal be in heaven, but that is not likely, wherefore it shoulde be in heaven, because Christ comes downe to judge, and therefore it doth appeare it shal be on the earth, for what shoulde the wicked doe in heaven? and therefore Christ comes downe upon earth to Judge them ; for it is most fit that where they have done their wickednesse, that there they shoulde be judged, and that is, upon the earth ; now the place of Judgement I conceive wil be at Jerusalem, about the valley of Iebastophat, which is the middle part of the earth, for there Christ was put to death, and had all the dishonour ; and there he wil vindicate himselfe in that place, and have all the honour ; for in the place where he ascended up into heaven, it is likely in the

same place he wil descend with his mighty Angels, and that is, upon the Mount Oliver, or the Mount of Olives; for thus it is Prophesied of him, when the Lord shal come forth ~~out~~ ^{out} of his holy place; for beholde the Lord commeth forth out of his place, and will come downe, and will tread upon the high places of the earth, and the Mountains shall be made under him, and the Vallies shall be clefis as Wax before the fire, and as the waters that are poured down a steep place, Mich. 1:9, and at that day his feete shall stand upon the Mount of Olives, that is, before Jerusalem; on the East, and the Mount of Olives shall cleave in the midst towards the East, and towards the West, and there shal be a very great Valley, and half of the Mountain shal remayne towards the North, and halfe of it towards the South, and yee shall fly to the Valley of my Mountaines, for the Valley of the Mountaines shal reach unto Azal, and those that are there at that day shal fly as they fled before the Earthquake, in the dayes of ~~Uzzab~~ King of Judah, and the Lord my God shal come, and all the Saints with him, Zech. 14: 3, 4, 5. and thus you may see how gloriously the Lord wil come to prepare a place for Judgement, and how mighty and spacious it wil be, even a migh-

ty Valley, which is not able to be expressed; spacious, and so large, that it might be fit to entertaine such a number, that no man knowes but himselfe, and thither shal all Nations be gathered to be judged, as the Scripture seemes to hold forth, saying, Prophete claine ye among the Gentiles, prepare warres, waken up the mighty men, and let all the men of warre come neare, let them come up; and here the Prophet shewes you what the Lord Christ wil say at that day, saying, Beate your Plowshares into Swords, and your Pruning-booke into Spears; let the weake say, I am strong; wherein Christ shewes all Nations their weaknesses when they shal come before him to Judgement; assemble your selves and come, all ye Heathen, and gather your selves together round about; thither wilt thou cause thy mighty ones to come downe, O Lord; and thus the Prophet in this Verse holds forth the glorious appearing of Christ, with all his Host; and then shal all the Heathen be wakened, and come to the valley of Ieboishaphat, or the valley of threshing, for there wil the Lord sit to judge all the Heathen round about, for all their wickednesse is at the full, *Isa 30, 9, 10, 11, 12, 13.* for there wil the Lord muster up his great Army, for his camppe is very great, and multitudes, multitudes shal be in the valley.

of threshing, for then the day of the Lord is neare in the valley of division, or threshing, and then shall the Sun and the Moone be darkned, and the Starres shall withdraw their shining, for the glory of Christ and his Angels shall darken the Host of Heaven, and then shall the Lord the great Judge of Heaven and Earth roare out of Zion, and shall utter his voyce from Jerusalem, and the Heavens and the Earth shall shake, for the Lord will number all his forces, and then there will be the noyse of a multitude in the Mountaines, a tumultuous noyse of the Nations gathered together, and the Lord of Hosts himselfe mastereth the Host, to see if there be any wanting, for he will not smise a man, being able to call them all by their names ; and then shall the Lord at that day sit downe in Judgement, and all the Prisoners be shut up together as in a Prison, and a wall of fire being round about them, with that mighty guard of Angels to attend the Prisoners, and after many dayes they shall be visited, or found wanting, being judged in order, after their Ages and Generations ; and then shall the Moone be confounded, and the Sun ashamed at the glory of the Lord, his glory darkning all the Host of Heaven, when the Lord of Hosts shall reigne in Mount Zion, and before his ancients gloriously.

12. And lastly, the question wil be, how long this Judgement shal last, and how long this great Judge wil be in judging all the world ? Now some conceive, that it shal be in the twinkling of an eye, but that is very unlikely to be, for then how can Christ be said to sit upon the Throne, and to sit in Judgement ? there can be but a little sitting in the twinkling of an eye. Secondly, some thinke it to be a naturall day that Christ shal sit in Judgement, but that is but a small fitting, to sit a naturall day, for such a great worke as to judge all the world ; wil his glory no longer appear in Judgement then for a day ? Shall not the great Judge of heaven and earth surmount all the Judges in the world, in the time of his Judgement ? who can counter-pane him in Judgement ? for the time of his sitting, he is no hired Judge, he sits at his owne cost and charges, and all his mighty company, he cannot want any thing in the time of his sitting, for all is his, and therefore I conceive hee wil sit a longer time ; for, one day with the Lord is as a thousand yeares, and a thousand yeares as one day ; and therefore I conceive the Judgement shal be longer then some suppose, even for a thousand yeares ; and for the proove of the same, I shal give you my Reasons :

1. Because one day with the Lord is as a thousand years, and a thousand years as one day, 2 Pet. 3. and therefore the Judgement may be for a thousand years.

2. Because it is called, a great, and notable day, more gloriously noted then other dayes, as wel in respect of time, as in the great works of it ; and therefore by this day must be meant a longer time then a naturall day, being called, the judgement of the great day ; and, the great day of his wrath ; for, if the day was lengthened in the time of Joshua, much more shal it be lengthened in the day of Christ, Act. 2. 20. Iud. 6. Revel. 6. 7.

3. Because the glorious comming of Christ shal darken the Sun and Moone, and all the Host of Heaven, for what is the light of the Sunne to the light of Christ, from whence all light doth proceed ? and by this it doth appeare, that Christ shal sit a longer time then some suppose, and shal enlighten the earth with his glory, and that all his enemies may see the glory, and excellency of his person to the admiration of all the earth.

4. Because he is said to sit in the Judgement, and on the throne of his Majesty, for the ancient of dayes shal sit and execute judgement, as doth appeare, for saith Daniel,

I beheld till the thrones were cast downe, even all the glory of the wicked, when the ancient of dayes did sit, whose garment was white as snow, and the baire of his head like pure wooll; his throne was like the fiery flame, and his wheels were like the burning flame; a fiery streeane issued and came forth before him, thousand thousands ministred unto him, and ten thousand times ten thousand stood before him; and the Bookes were opened, and I saw in the night *Visions*, and behold, one like the Son of Man came with the clouds of heaven, and came to the ancient of dayes, and they brought him neare before him, and there was given him dominion, and glory, and a Kingdom, that all Nations and Languages should serve him; an everlasting dominion which shall not passe away, Dan.

7. I 3, I 4. for thus saith the Lord, Let the Heauen be awakened, and come to the valley of Jehosaphat, for there wil I sit to judge all the heathen round about, Joel 3. 12. and many Scriptures more I might bring to shew you, that the great Judge must sit in Judgement, to shew unto us, that it is a larger time then some conceive, by his sitting.

5. The comming of Christ being so glorious that it shal darken all the Host of Heaven, for the Sun and the Moone shal not give forth light, being so glorious a light in place, but shal be at a stand, as amazed and confounded in themselves, and all their light being

being but as darknesse in respect of the great Judge, for the Judge himselfe shall be their everlasting Light, being indeed the great Court of Heaven more cleare then the Sunne, for the light thereof doth darken the light of the Sunne and Moone, which makes it appeare that this glorious Judge, and this glorious Court of Heaven will not be so soone removed.

6. The Bookes are to be opened, and every man is to be judged according to those things that are written in those Bookes ; and there must be a time to open the Bookes, and a time to judge and examine every matter, and every person particularly, according to his deeds ; whereby it doth appeare, that the great Court of Heaven will not be so soone removed.

7. The pleading of the Prisoners at the Bar doth make it appeare, that the Court shall not be removed, for the Prisoners at the Bar of Justice will plead, and say, *Lord, in thy name we have Prophesied, and cast out Devills, and done many wonderfull workes ; And when saw we thee in Prison, or in sicknesse, or hungry, or naked, or the like ?* whereby it doth appeare, that the pleading of Prisoners, and the answerings of the Judge doth hold forth a longer time to us, then we suppose, to sit in judgement.

8. If every Person should not be called to account

account to particular, there might be some excuse in the Creature, for then they might say, I, nor I was not judged; but the Judge will not passe over things so lightly, for they are matters upon Life and Death, yea upon eternall life and death; and therefore it doth appeare, that the great Judge will examine every man to the full, with every particular thing, and with so many Millions of thousands to be judged, in particular, doth make it appeare, that the great Judge cannot be so soon removed.

9. Christ saith, that the Apostles shall sit upon twelve Thrones, and shall judge the twelve Tribes of Israel, even such as are revolted from Jesus Christ, and have rejected grace, and mercy, offered them in the Sonnes, and have shed the blood of the Prophets, and Apostles through their wickednesse; and therefore it doth appeare, that Christ will make his twelve Apostles to sit downe upon twelve Thrones, and they shall be the great Jury-men of Christ, to give in their verdict for life or death, and what they doe shall be approved of by Christ, for the Jewes being a most wise and subtil people, shall have the more able Judges to deale with them; and who are more fit for that work then the Apostles? who shall be the grand Judges, or the grand Jury,

to give in their evidences to the chiefe Judge against them, and the Judge also consenting to their judgement; For whose sinnes they remit, they shall be remitted; and whose sinnes they retaine, they shall be retained: And this being so, it doth appear, that the Court shal not be so soon removed, *Mat. 19. 28. Luk. 22. 30.*

10. The Apostles shall judge the Angels, and give judgement against them, and when will that be, but at the great day? for they are reserved in chaines of darknesse untill the great day, and then shall they appear before the Grand Jury, who shall give their Judgement against them, and deliver them to the chiefe Judge, who shall passe sentence upon them, for ever to be cast into the anger and wrath of the Almighty: for this is the great day of judgement which hath been spoken of so long before, which will not be ended in a small time.

11. It is said, that the Saints shall judge the world, and that cannot be in a small time, seeing there is so many millions of thousands to be judged, with the examination of every particular action, and yet they will not be idle all the time, nor rejourne the Court like idle Judges: for it shall be no night, all the time of the judgement, neither will they stir untill they have accomplished

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that great worke, for I conceive there will be as much hastening of the worke as may be, even round about the Throne, and the twelve Patriarchs judging those before the Flood, with the twelve Apostles, judging those under the Law, and the Ministers of the Gospel, judging those under the Gospel; for it is said, *The Saints shall judge the world, 1 Cor. 6.2.* And al these great things cannot be done in a small time; for all the Prisoners pleading at the Bar on the one side, & the Judges giving sentence on the other side, with their examining of all causes, doth make it appear, that this great Court will not be so soon removed, as some chink.

12. The Scripture doth declare, that after the new heavens and earth are made, that the Saints shall reign with Christ in abundance of glory, which I conceive must be all the time of the judgement, for it will not be before the new heavens and earth, as the Scripture seems to hold forth, but after the new heavens and earth, and then will the Lord Jesus come, and all the Saints with him, and then shall the Saints reigne in glory, even all the time of the sitting of the great Judge, which I believe will be the account of a thousand yeares, and about Jerusalem shall be the Throne of their glory: and they shall be filled with the fulnesse of delight in all that time,

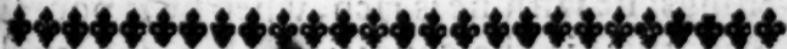
ltime, and then will the dwelling of God be with men, and they shall be the new *Jerusalem*, being cloathed with their house from heaven, and God shall wipe away all teares from their eyes. For there shall be no more death, neither sorrow, nor crying, nor any paine, for all their former troubles being passed away; for *Jerusalem* will be more glorious then ever it was in the world before, with her gates and walls most glorious, and such a glorious City it will be as never yet was seen, the glory of which place will enlighten both heaven and earth, and shall darken all the host of heaven, being a place for the Saints of the most High, where they shall rest all the time of the sitting of the great Judge, for this will be a new *Jerusalem*, indeed, a place of glory untill the great Judge hath finished his worke upon the earth, and in this new *Jerusalem* of the Saints, there shall be no Temple, nor any worship enjoyned, for this will be all their work to offer up praises unto him that shall sit upon the Throne; for the Father and the Son are the Temple of this glorious City; and this City wil have no need of Sun or Moon, for the Father and the Son will be the light thereof, and all the Nations which shall be saved, shall walk in the light of this City, and there shall their glory be, for the

the Gates of this City shal not be shut at all by day, for there shal be no night; and this wil be a glorious rest for the Saints, all the fitting of the great Judge. Re. 22. And then shall the Lord roar out of Zion, and utter his voyce from Jerusalem, and the beauens and the earth shall shake, but the Lord will be the harbour of his people, and then shall we know that he is the Lord, dwelling in Zion his holy mountaine, then shall Jerusalem be holy: now there shall no strangers passe through her any more: and it shall come to passe at that day, that the mountaines shall drop down new wine, and the hills shall flow with milke, and all the Rivers of Judah shall flow with waters, and a fountaine shall come forth from the house of the Lord, and shall water the walley of Shittim, Joel 3.17,18. For in the middell of this City, new Jerusalem, shal proceed from the Throne of God, and of the Lamb, a pure River of water of life in the midst of the street of it, and on the other side of the River, there shal be a tree of life, which shal have twelye manner of fruits, and yeelding her fruit every month, and the leaves of the trees shal be for healing the Nations of all their spiritual griefe, for there shal be no more cryes amongst the Saints, but the Throne of God, and of the Lamb, shall be in this glorious City, and they shal serve him, and then they shal see his face and presence, and his name

name shal be in their forheads, the honoūr
of their glorious profession, and in that City
there shal be no night, and there the Saints
shal reign in a glorious manner, for it is the
great day of the great Judge, in which there
shal be no darknesse: And thus wil the Lord
Christ prepare a glorious place for the
Saints, such a glorious City as cannot be ex-
pressed, where they shal gloriously reigne in
all spiritual pleasure and delight, which is
notable to be expressed, for there wil the
great Court of heaven be, while the great
Judge is upon the earth, to shew forth his
wonderful glory while he sits in judgement,
until the great Court shal be broken up; for
Jesus Christ shal sit upon his glorious
throne, and al Nations shal be gathered to-
gether before him, and he shal seperate the
good from the bad, and wil set the sheep on
his right hand, and goats on his left hand;
and when the great Trial and Judgement is
passed upon all the wicked, then shall he send
them to their place, saying; Goe ye wicked and
curſed ones, depart from me into everlasting fire
prepared for the Devil and his angels; and then shall
they goe into everlasting punishment for ever and
ever, where the wame never dyes, nor the fire never
goes out, Mat. 25.41-46. And when Christ
hath done his work upon the earth, then
shall

shall that glorious Court be broken up with glorious triumph and glory, which is not able to be exprest, and then shal they al return unto the place prepared for them far above all heavens; for then shall the great Judge of heaven and earth returne from whence he came, with all his glorious heavenly host, far above all heavens, into the heaven of heavens, there to remaine for ever and ever, and so the whole Creation shall injoy the footstool, *Rom. 8.19, 20, 21, 22.* and the Saints shall injoy the Throne for ever, and ever.

And thus I have spoken a word or two, as my time would permit me, of the Resurrection.



C H A P. X.

Of Visible Worship.

THe wise Solomon saith, *That the full stomach loatheth the honey comb;* & his saying is made good in this Age; for never was the word of God more plentifull, nor never more contemptible then it is in these dayes; but what brings a loathing, but a fulnesse? and what

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brings contempt, but plenty ? are not many fatted up in these dayes to the day of slaughter, they are full, but not of goodnesse ; for that would make them see their wants, who is more proud of grace then he that hath least ; and who is more humble then he that hath most : how many in these dayes are rapt up in spirituall pride , and boast of more then they have , and yet improve not that they have : many say they are full, that are empty ; and yet they boast as if they were full : who is worse , then he that thinkes he is best ; he saith he knoweth , when he is ignorant , he saith he seeth , when he is blinde ; he saith he is full , when he is an hungry ; and he saith he wanteth nothing , when he wanteth all things ; he saith he is rich , when he is poore : And this is the condition of a spirituall proud man.

It was spirituall pride that brought the Devills from heaven, to hell ; and there is many in these dayes that are sicke of this disease ; when all the Devills snares faile, yet here he takes the Bird ; the Devill is more subtil then man , and yet he makes man more wicked then himselfe ; for the Devils durst not deny the Scripture ; but he begets a worse childe then himselfe , and when

he hath done so, he laughs at his folly: he talkes of high attainments if they break the Command, they shall be as Gods; but he knows when they doe transgresse, they shall be as Devils: he tells men when they disobey, they shall be highest; but he knoweth when they disobey, they shall be lowest: he tells them if they will obey him, they shall see, but he knows if they doe obey him, they shall be blinde: he tells them that obedience is nothing, but he knows disobedience is something: he saith obedience will not save thee, but he knows that disobedience will damne thee: he saith the Scripture is not true, but he knows he is a liar: he saies thou needest not serve God, but he knows thou shalt be damned if thou dost not: he saith thou needest not shew any visible obedience, but he knows if thou dost not, thou wilt shew a visible disobedience: he tells thee that Christ hath done all for thee, thou needest not doe any thing, but he knows thou shalt not be saved, except thou doe something: he tells thee thou needs not keep all the Commands, but he knows if thou break one, thou art guilty of all: he tells thee that some Ordinances are carnall, but he knows that thou art carnall: he tells thee it is no-

thing to breake some Commands, but he knows it is something to breake any Command : he tells thee thou art higher then obedience, but he knows thou art in the highest disobedience : he tels thee that all shall be saved, but he knows that the greatest part shall be damned : he tels thee there is no glory but in this life, but he knows thou shalt finde punishment in another : he tels thee there is no heaven, but he knows thou shalt find a hell:he tels thee there is no Resurrection, but he knows thou shalt finde a Judgement : he tels thee there is no Judgement, but he knows thou shalt finde a punishment : he tels thee that God acts all thy actions, but he knows thou art a liar : he tels thee that God acts all thy good acts, and yet he knows thou shalt be condemned for not acting good:he tels thee there is no sin, & yet he knows he is the father of lies : he tels thee that the Scripture is but a low and carnall way, but he knows thou art a liar : he tels thee that the Scriptures cannot save thee, but he knows the Scriptures can damne thee : he tels thee that the Scriptures cannot bring life, but he knows the Scriptures can bring death : he tels thee that the Scriptures are carnall, but he knows that thou art carnall : he

he tells thee that the Scriptures are not the minde of God, but he knows thou art a liar.

And thus the Devill deludeth, and man acteth his delusions : how apt is the Devill to deceive, and how apt is man to be deceived : how cunning is the Devill to delude, and how foolish is the creature to be deluded : how wise is the Devill to keep thee from heaven ; and how foolish art thou to lose it : his intent is to damne thee, and thy intent is to damne thy self.

And this is the grand design of the Devil too, he makes thee beleevethou art high, when he knows thou art but low; he makes thce beleieve thou art in light, when he knows thou art in darknesse : how oft hath the Devill deceived thee, and how oft hast thou been deceived ? the Devill bids thee to deny the word, and thou art ready to forsware it : the Devil bids thee to mocke the Scripture, and thou art ready to trample it under thy feet : and what is this, but a Bird worse then himself, he hatches the Egge, and the man begets the Serpent ; he sows the seed, and man reaps it : But some may think I speak a mystery; if so, then know I speak to a people in the mystery of darknesse, whose thoughts

are high, but their words are low ; whose words are high, but their actions are but low ; who talk of love, but their deeds are hatred ; they will not beleeve a visible worship in Scripture, and therefore we must prove it to our comfort, and their shame. But we must not prove it by Scripture ; for if we doe, they will not beleeve it. Now you may see the Serpent stir in the Egge, and therefore we must prove it by reason ; the Lord said to Saul, *Thy sinne is as the sinne of witchcraft to reject the word* : which if so, then there are many such like witches, *And because thou hast rejected my word, I have also rejected thee* : which if so, how many such like witches will God reject. There was such under the Law, that said, *It was in vaine to serve God* ; and thou art following thy fore-fathers steps ; thou wilt not be behinde them, thou wilt rather runne before them, so ready art thou to obey thy disobedient master the Devill ; he fell from his first place, and so wilt thou, for thou art a servant to that god that thou obeyest : but thou shewest that thou art not for God, but for Belial ; thou wilt not manifest a visible obedience, but thou wilt manifest a visible disobedience ; thou wilt not worship God, but thou wilt worship Belial ; thou wilt not

worship God visibly, but thou wilt worship Beliall visibly; and now I shall give thee some Reasons for a visible worship, but it may be thou wilt say, it is not reason, then I shall say, thou art no man.

1. The principles of Nature wil tell thee, that there is a visible worship, for before there was any prescript worship set forth, yet there was an inward principle that told them, there was a visible worship, and thereby they did worship God visibly, and did manifest to all the world that they stood for a visible worship, and did offer Sacrifices, and the like, to manifest a visible worship to their God, and did worship God in the principles of Nature, as faithfully, as if they had had a visible prescript, whereby they were justified before God, and wilt thou derogate from Nature, then it seemes thou hast a principle worse then Nature, for Nature is for a visible worship, when they had no visible worship set forth, yet Nature taught them there was one; but thou hast a worse principle then Nature, that teacheth thee, there is none.

2. Thy Conscience will tell thee there is a visible worship, and wil testifie against thee one day for thy visible disobedience;

and wil accuse thee at the Barre of Justice ; what wilt thou say then ? wilt thou say, there was no visible worship ? wil not conscience tell thee of thy wickednesse, and lay before thee what an agent of Hel thou hast bin, oft thou hast belied thy conscience, and stifled the motions thereof ? and how oft thou hast pleaded against thy conscience , and that thou hast made the Word of the Lord contemptible, and hast villyfied it before all the people, how thou hast slighted the Commands of the Lord, and hast set thy selfe to worke wickednesse, and hast sold thy selfe to plead for disobedience ; that thou hast stood for Baal, and not for God, in that thou hast acted the Devils part, to make the wayes of God contemptible . now how wil thy traiterous heart excuse thee for all these things ? wilt thou plead against Conscience then at the bar of Justice ? no Traitor, thy Conscience wil then be thy Judge, and set thy sins in order before thee, and then thou shalt be paid according to thy deserts, and thy punishment shal be as great as thy sinne ; when thou shalt fall into the wrath of the Almighty.

3. If thou art not for a visible obedience, then thou art for a visible disobedience, and then

then his servant thou art to whom thou obeyest; but thou art not for visible obedience, but for disobedience, and by that I shal know who is thy Father, even the Devil, who is the father of Lyes, and of disobedience, for he kept not his first place, nor abode in the truth; and thou followest the steps of thy father the Devil, for thou art his owne childe, we may know thee by following thy fathers steps, that thou commest out of his bosome, for he hath begat thee to be a sonne of his Lyes; for how dost thou set up a visible disobedience to all the world, thou art busie about thy Fathers worke; God tels men they should obey, and teacheth the Creature visible obedience; and thou sayest, he should not obey, and teachest the Creature visible disobedience; and is not this a setting up thy selfe against God? the Lord strives to make men good, and thou strivest to make men wicked; wouldest thou make all the world disobedient, that thou mightest rejoice at their disobedience, as the Devil rejoyceth at thee? thou art for disobedience, thou shewest whose sonne thou art, and there I leave thee.

4. Thy striving so against a visible worship, doth make it appeare that there is one,

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by thy striving against it, for if there were not a visible worship, what dost thou strive against ? if there were none, thou hadst no need to strive for nothing, for thy strife were at an end ; but sure thou art aware there is a visible worship, because thou strivest so against it, and therein thou discoverest thy Hipocrisie, that thou art a dissembling Hipocrite, in striving against a visible way ; because thou knowest there is one, and yet thou sayest, there is not ; what dost thou strive for then ? if there be no visible worship, thou needest not strive for that which is not ; whereby thou bewrayest thy Hipocrisie.

5. If there be no visible worship, then to what purpose are the Scriptures set forth ? then they wil be of no use ; if there be no visible worship, then we may cast them away as of no use ; then we might walke as we list, and say, there was no prescript for us to walke by, but every one might walke according to the desires of their owne hearts, and might say, they were led by the Spirit, though they acted all manner of wickednesse, and none could reprove those visible walkings, if there were not a visible way set forth, and this is the day thou wouldest have, thou Son of Belial, that thou mightest set up the waies
of

of wickednesse, thou wouldest have the Scriptures of no use, and yet thou canst make some use of them thy selfe ; like the Devill, for his owne ends, thou canst use it as a cloake to hide the Serpent ; thou wouldest make the Scripture to hold out disobedience, and not obedience, whereby thy visible disobedience doth appeare, that thou art in the gall of bitterness.

6. Whether is not this to fly in the face of Christ, and his Apostles ? to make them contemptible to all the world, and to condemne them of insufficiency, as not being able to set forth a way to all the world, which they were to follow in after Ages, and to challenge them of weaknesse, that what they have set forth is not sufficient, neither to save those that walke in that way, nor to condemne those that disobey that way, and that those persons were not able to set forth so holy a way, but there might be a holier, and a better way ; and that it is but low and carnall, and not fit to be walked in ; but for those that are low and carnall, and fit for babes, and not for men, but such as are in a low dispensation ; and what dost thou now thou Serpent, but cast dirt in the face of Christ and his Apostles ? thou thinkest not their

their way good enough for thee, thou countest Christ and his Apostles to have walked in a carnall way, they were not Spirituall enough for thee ; their way thou thinkest was but low, and therefore thou thinkest thou cast finde a better ; but where wilt thou finde it ? thou shewest thy selfe now to be a fine proud Angel, thou passest a proud Pharisee, for thou art nearer thy Father the Devill, for thou art a holy Angel of disobedience, thy holinesse lyes in denying a visible worship, thy holinesse lyes in disobedience, and this is the holinesse of a Serpent.

7. Thou sayest there was a worship, but there is none now ; there was a visible worship once in the dayes of the Apostles, but that was to continue but till that Age ; and what is thy reason for that ? Is there not as much need in this Age of a visible worship as then ? are we more holy then they ? if there was a visible worship then , why not now ? did God intend that former Ages should serve him, and these latter Ages should disobey him ? Have we not as much need in this Age to worship him, as in any other Age ? if there was a visible worship then, why not now ? is this Age any better then former Ages ? or have we any priviledges more

more then other Ages ? except God intend to exempt us from worshipping of him, there is the same way for us to walke by, as the Apostles of Christ walked in , which they have set forth to us, and to all the world to walke by, that thereby they might be happy that walke therein, as they were happy that walke therein , but thou needest it not ; for thou thinkest thou art holy e- nough, thou art fed up with high conceits of thy selfe, thou wilt not worship God now, but thou wilt worship the Devill ; now thou wouldest eate the forbidden fruit to be a god, but when thou eatest thou art a Devill ; thou wilt rather obey the Serpent then God, but thou wilt have a Serpents reward.

8. If there be not a visible way now, how shall I know thee from the Serpent ? thou mayest say thou art a Saint, but thou mayest be a Devill ; for the Devill can transforme himselfe into an Angell of Light, he can say, he is holy, when he is wicked ; he can say, he is in light, when he is in darknesse ; he can say , he is in the height of godli- nesse, when he is in the height of ungodli- nesse ; he can say, he is an Angell, when he is a Devill ; and so mayest thou : if there be

no way to try thee, if we may not try thy way thou walkest in by the Word, thou maist then frame any worship to thy selfe, and say, it is right; thou wouldest breake the yoke of worship, that thou mightest run at randoine; thou art aweary of order, thou wouldest be in confusion; thou art striving to leave the straight way, that thou mightest run thy owne crooked wayes; and therefore thou wouldest have no visible worship, that thou mightest make a way of thine own inventing; and thus thou art changing thy shape; thou canst change thy selfe every yeare like the Serpent, and then thou art a new creature of thine owne making, for thou hast more knowledge then grace, thou art a Serpent, to deceive with all deceivablenesse of unrighteousnesse, and lying signes and wonders, with thy false visions, and dreames, to take men in thy snares, and to make them more like the Serpent then thy selfe, thou goest about like a roaring Lion to take thy Prey, and to teare in peices; thou art a Woolfe to scatter the Flock, and a Fox to devoure the Lambes; but thou art a Hogge in the Garden, for thou delightest to roose up the sweet flowers to satisfie thy swinish nature; thou art not a dumbe, but a barking

barking Curre, but thou art one of the worser sort, for thou wilt fawne, and bite, and yet thou sayest, thou art a Saint; but thy black conditions doth bewray thee, and makes thee appeare like a Devill; thou put'st on a Lions skinne upon an Asse, but the braying of the Asse will bewray thee; but some perhaps may thinke I jeere; to the which I reply; it is no jeere, but a mystery to the Lovers of Mysteries, that are able to beare strong meat; for there is no potion, but they can let downe; they are of a strong digestion; thou art for no worship, and yet canst swallow downe any worship; there is no way to try, sayest thou, how then shall we know thee what thou art? we shall not trust thee farre if we may not try thee; thou art the more to be suspected if thou wilt not be tryed; thou sayest there is no rule to try thee by, but the Devill is a Lyar; thou wouldest have no Scripture, nor Word to try thee by, and then thou wouldest say, thou wa'st pure Gold; but the Scripture will finde thee to be stinking Brasse, only flourished over with the refuse of Gold for to cover thy Hipocrisie.

9. Those that have been accounted most precious in Gods account, have worshipped God

God in a visible way : what sayest thou to *Moses*, he was faithfull to God in all his house, and yet he was a visible worshipper of God, and obeyed him in every Command ; and whatsoever God commanded him to do, he did, and is every where almost commended for his obedience, and is exalted in all the word : And what sayest thou to *David*, a man after Gods owne heart , and who was more obedient to all the Commands of God then he ; how zealous was he in visible worship ; and how doth God commend him for it : how highly is he commended in all the History of God , and his obedient service is every where almost spoken off : And what sayest thou to Christ the chiefeſt of the Fathers love , who came out of the bowels of the Father; he was a worshipper of God, and held forth a visible worship ; he was circumcised to fulfill the worship of the Law , and was baptised , to hold forth a Gospel worship; and though he were a Sonne, yet learned he obedience by the things he suffered; and was obedient in all things , and was most dear and precious in the sight of the Father , and yet was a visible worshipper, was a baptised person , and did administer the Supper, and did partake of it with a great deal

deal of desire, and commanded the same worship to be performed in future ages: and what wilt thou say to Christ now? thou wilt say he walked very low, wilt thou? the Sonne himselfe was not exempted from visible worship, and yet thou art: hast thou more priviledge then Christ? how camest thou by it? art thou higher then the Sonne? the Sonne was not exempted from visible worship, and yet thou art: now it doth appear that thou art a proud Peacock, thou canst turne up thy tayle, and pride thy selfe in thy fine feathers, and never lookest to thy feet, thou art doting upon thy tayle, and forgettest thy footsteps; but thou wilt lose thy tayle shortly, and then where will thy pride be? wilt thou say thou art higher then Christ, that thou art exempted from worship; for if thou art exempted from visible worship, and Christ himself was not, then it seems thou art greater, and hast more priviledges then he; but thy blindnesse will deceive thee: And what sayest thou to *Paul*, he was but a low fellow in thine eyes; but I am sure he was higher then thou, for he was able to speak an infallible truth, and was able to confirme it with a visible signe, he was able to worke miracles, and to speake with

new tongues, and so art not thou, and yet thy words are higher then *Pauls*, but thy deeds are lower; and yet *Paul* was a visible worshipper of God, for he was a baptised person, and did administer the Supper, and did partake of it himselfe, and taught the gathering of Churches, and those were his wayes that were in Christ Jesus; if thou wilt stoop so low as to looke in, 2 Cor. 4. which thou canst hardly doe, thou art brideled up so high with that golden chaine about thy necke, called Mystery; but thou sayest, that the Apostle said himselfe, That he was not sent to baptise, but to preach: and thou thinkest that this is a great argument from the word *not*.

To the which I reply, that the Apostle saith also, That we wrestle not against flesh and blood, but against principalities and powers; and yet thou wilt say, that he wrestled against flesh and blood; so that thou seest the word (*not*) doth imply something: for the Apostle saith, I have writ unto you (*not*) to keep company with such, and such, and yet (*not*) altogether refraine, for then thou must goe out of the world; and so thou seest the word (*not*) doth imply something: for the word (*not*) and the word (*nothing*) are

are all one, and signify one thing; and so *Paul* was not sent to preach; that is, not onely sent to baptise, but to preach: Christ tells his Apostles, that nothing should hurt them, and yet something might hurt them, *Luke* 10.19. the Apostle saith, The Athenians gave themselves to nothing, but to heare newes, *Act.* 14.21. And yet they gave themselves to something else: the Apostle saith, Owe nothing to any man, *Rom.* 13.8. and yet we owe something to all men; and he saith, Circumcision is nothing, *1 Cor.* 7.19. and yet we know that Circumcision is something. Again he saith, that we know that an Idoll is nothing in the world, *1 Cor.* 8.4. and we know that an Idoll is something, though it be nothing in respect of God; yet it is something in respect of an Idoll: and so the Apostle saith, He was nothing, *2 Cor.* 12.11 and yet we know he was something. Againe, the Apostle saith, Be carefull for nothing, *Phil.* 4.6. and yet we know we must be carefull for something: And we brought nothing into this World, and yet we know wee brought something. The Laodiceans said, They had need of nothing, and yet we know they had need of something.

And thus I have shewed thee that (not) or

(nothing) implies the lesser, and not the greater; and though Baptisme is nothing in respect of teaching, yet that doth not follow but that Baptisme is something: And thus the Serpent is taken in his craft.

10. Those that have contemned a Visible Worship, have beeene most contemptible to God; what sayest thou to the Scribes and Pharisees? *John* came in the way of Righteousnesse, *Matth. 21. 32.* And they did not repent, nor were changed from their wickednesse, that they] might beleeve; for they rejected the counsell of God against themselves, and were not baptised; and how were they liked thinkest thou for their paines? doth not Christ say, *Woe be to you Scribes and Pharisees:* doth he not count them Hypocrites for rejecting the Doctrine of *John*, which was the counsell of God: And who were they in the times of Christ, and his Apostles, that did reject the Gospel, and the way and Ordinances of the Gospel; were they not the proud Scribes and Pharisees, who rejected the visible way of the Gospel, and were they not rejected of the Lord for their wickednesse, for contemning

temning the Ordinances of the Gospel : they despised the way of the Gospel , but the Lord despised them for it , and cast them out as contemptible : and dost not thou follow the steps of thy forefathers , to contemne the way and Ordinances of the Gospel , as they did , that thou mightest fall into the same condemnation .

12. Those that had received the highest attainments , walked in a visible way and profession , even such as had received the Holy Ghost , and were able to speak infallibly , to worke miracles , and to speake with new tongues ; yet these walked in a visible worship , and were baptised , did partake of the Supper , and walked in a Church way ; for the fulnesse of the Spirit , doth not take away thy obedience , but rather makes thee more obedient , art thou as full of the Spirit as Christ ? and yet he walked in a visible way and commanded his Apostles to set forth a visible way of worship to the world to be practised in every Age .

Againe , hast thou as much of the Spirit of God as the Apostles of Christ , and yet they worshipped God in a visible way ; art thou too good to walk in that way that the Apostles of Christ walked in ? or canst thou

produce a better way then they walked in? canst thou finde out a more holy way then they did? or canst thou finde out a more soule-saving way? canst thou set forth a better Christ, and a better Gospel, and a more spirituall way? produce it if thou canst, and we will beleeve thee; but if thou canst not finde out a better way then Christ and his Apostles have set forth; then what dost thou contend for, for a worse way? if thou canst not finde a better way, then why dost thou forsake this? It is a signe thou art weary of serving God: who wilt thou serve next, but the Serpent and thy selfe; thou contemnest the Scripture and the way of the Scripture, that thou mightest serve the Devill, and thy selfe: how dost thou villifie Christ and his Apostles? surely thou art not of God, but of thy father the Devill, for his workes thou dost: Canst thou finde a better way then Christ and his Apostles walked in? canst thou finde more spirituall men then they were, or more precious examples to follow, who were patternes of all goodnessse? was their way so carnall as thou makes it? what carnall honours and riches had they by walking in that way? what ptaise had they

they of the world ? If their way were so carnall, as thou wouldest make it, then why did not all the world receive it ? they are apt enough to imbrace a carnall way for their fleshly advantage, thou needest not much perswade them what way is more contrary to all the world then the way of Christ, and his Apostles ; whereby it doth appeare to be a truth , because it is hated of all the world.

Lastly , The letter of the Scripture will tell thee there is a visible worship ; for how couldest thou know what visible or invisible meant, but by the letter of the word ? or how couldest thou tell what worship meant , but by the word ? doth not the letter of the word tell thee all things ? did God ever speake to thee without a letter ? then what word did he speak ? God never spakenonsense, but if he spake without a letter, then he spake nonsense : And thou wouldest be a blasphemer to say so, for no word can be made without letters, and thou canst compact no word without a letter : when God gave *Adam* a Law, he taught him to read it ; and thou must read thy *A, B, C*, before thou canst read plaine , and must learne thy letters plaine , before thou canst speak plain ; and I think thou hast hardly learned thy *A, B, C*,

for thou canst hardly read plaine, and yet thou dost despise the letter of thy Learning, for how wouldest thou know that God Created all things in six dayes, but by the Letter? and how wouldest thou know what God did every day, but by the Letter? and how couldest thou know that the Heaven was called Heaven, and the Earth was called Earth, but by the Letter? and how couldest thou know the name of the Sun, or the name of the Moon, and Stars, but by the Letter that calls them so? and how didst thou know the names of Day, and Night without the Letter? and how commest thou to know the names of the Creatures both in the Aire, as the Fowles of the Aire, and the names of the Beasts of the Field, with the Fishes in the Sea? how commest thou to know the names of all these? doth not the Letter of the Word tell thee? or else, how couldst thou know their names?

Againe, how dost thou know there was an *Adam* and *Eve*, but by the Letter? and how dost thou know the world was destroyed by Water at *Noabs* floode, but by the Letter of the Word? and how dost thou know that *Noab*, and his Family were saved in the Arke, but by the Letter? and how dost thou know there

there was an *Abraham*, *Isaac*, and *Jacob*, but by the Letter? that there was a *Moses*, and the Law of *Moses*? a people of *Israel*, that were in *Ægypt*, and came into the Land of *Canaan*, doth not the Letter tell thee this, or else how couldest thou know it? and here I might be large, to teach thee to learne thy Letters, and to know the Letter of the Scripture; but thy pride will stop thy learning, and yet I shall leave thee without excuse. How commest thou to know there is a *Christ*, but by the letter of the Word? and how camest thou to know that *Christ* dyed, and rose againe, and ascended into Heaven, but by the Letter of the Word? and how knowest thou what *Christ* dyed for, that he came to save Sinners, and to open a doore of Salvation to the world, and that there is Salvation in him for sinners? How camest thou to know all this, but by the Letter of the Word? and how commest thou to know there is a *Gospell*, and *Grace*, *Mercy*, and *Salvation* held forth in this *Gospell*, but by the Letter? And then againe, how commest thou to know that there is a *Heaven*, and a *Hell*, and that there shall be a *Resurrection*, and a *Judgement*, and that thou

thou shalt rise at the last Day ? How comest thou to know all these things, but by the Letter of the Word ? sure hadst thou learned the Letter better, thou wouldest not have despised thy Master ; it is the Letter of the Word of God , that hath taught thee what thou hast, and thou art a good Scholler to despise thy Master ; How dost thou know that there is sinne, but by the Letter ? and that there is a Devill, and that the Devill and wicked men shall be punished for ever , and that the godly shall be blessed for ever ? How comest thou to know all these things, but by the Letter of the Word ? thou mayest thank the Letter of the Word for all thy knowledge, or else thou mightest have been like unto the East Indians, that know not their right hand from their left, for it is the Letter of the Word that hath taught thee thy wisdome, and the Devill hath taught thee thy pride, and yet I wish thee better then thou dost thy selfe, for the Letter of the Scripture would faine keepe thee, and yet I thinke the Devill will take thee.

And yet I shall speake a word or two more for visible worship, for ought we not to serve God as well with our bodies as with

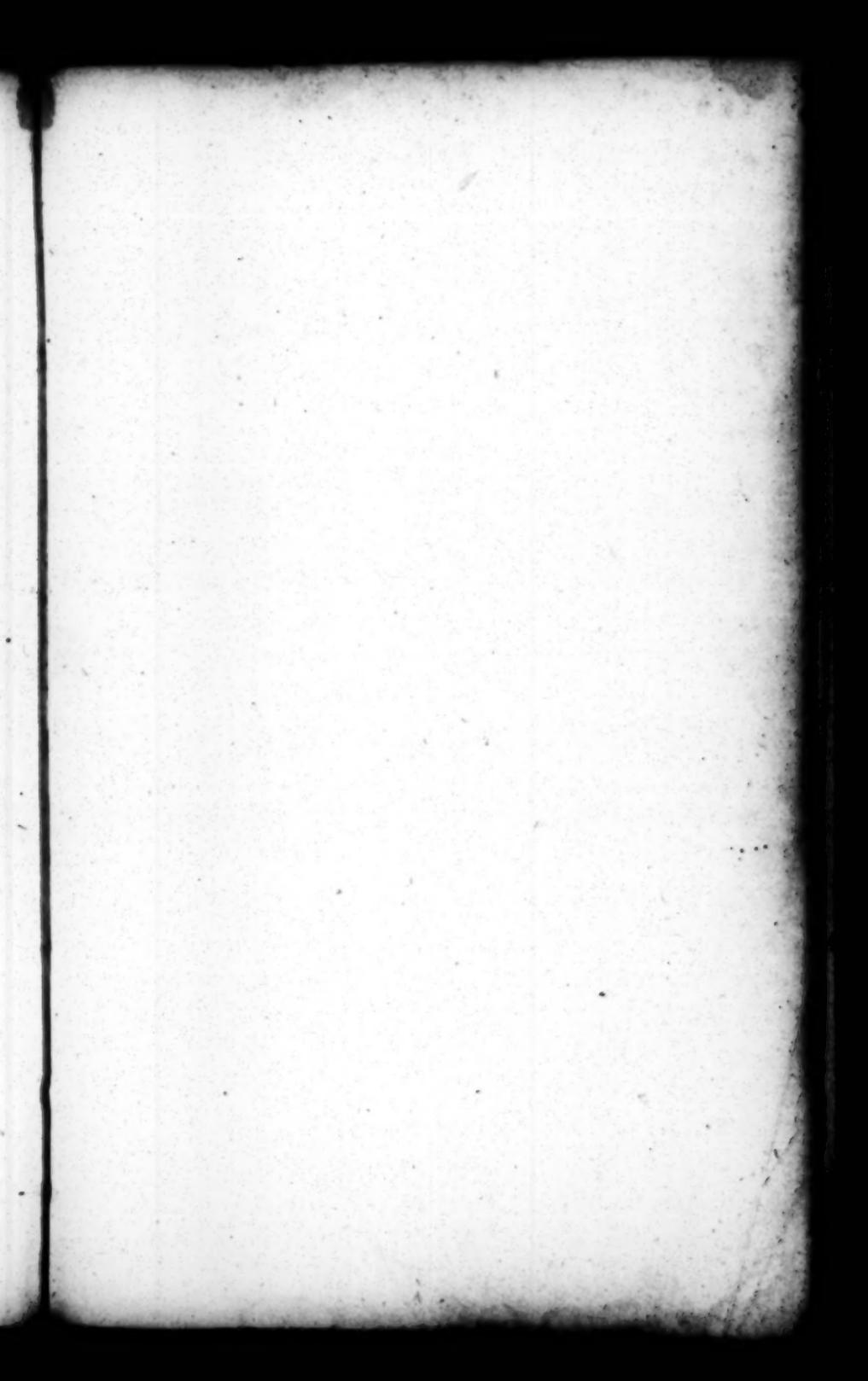
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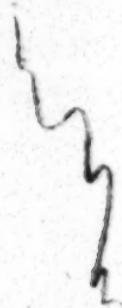
our hearts? Can wee serve God within, and the Devill without? sure no man can serve two Masters, for out of the abundance of the heart the mouth speaketh; for thou shewest by thy words what is within; for as thy heart is, so are thy words, but it is a signe there is no worship in thy heart, because there is none in thy words; or else thou dost dissemble with thy selfe. Why ought we not as well to serve God in our Bodies as in our Soules? Will the worship of God hinder us? and why cannot we know as much in a visible way as thou dost out? Dost thou thinke that the Worship of the Gospell, and the Lawes and Ordinances thereof, doth hinder us from knowing the minde of God? sure this is but the doctrine of the Serpent; for our obedience to the Commands of Jesus Christ doth not hinder us, but further us to know his minde: For, *the bumble be will teach, and be rejecteth the proud, and giveth grace to the bumble.*

Our living in the Commands of Christ will not hinder us, but helpe us to know the minde of God; for the Promise is to such as walke in his way, and that he that doth his Will shall know his minde; and

and therefore it doth appeare, that the Commands of Christ doth not hinder us from knowing the Mysteries of God: thou wouldest take us off of our obedience from serving of God, to serve the Devill; for the Devill hath deceived thee, and thou wouldest deceive; as thou wouldest bring us out of order into confusion, to walke in confusion like thy selfe; thou art of no Religion, and yet thou canst be of any; and thy Religion changes as oft as thy thoughts; thou art restlesse in thy thoughts, and restlesse in thy life, and also as restlesse in thy comforts; for thou art in Babilon, and the height of confusion, for thou livest a confused life, thou lyest in confusion, and there thou livest; how long wilt thou walke in confusion? wilt thou not returne into order lest thou dye in confusion, and fall into the wrath and anger of Jehovah.

F I N I S.







A Postscript to a Party called Seekers, or those that call themselves Mad-men, which deny the Bible to be Scripture, or the Word of GOD.

HE Devill hath alwayes in all Ages sought to blinde the eyes of the people, for he can fit himselfe for all Ages; and he is more subtil in this Age, then in other Ages; and the reason I conceive is this, because people are come to see further then they have done in former times into the word of God, and his worship; and therefore it is the subtillty of Sathan in these dayes to seeke to take us off all worship and to deny the Bible to be the word of God, and so teaches men to deny that there is any rule to walke by, but that every man may walke according to the dictates of his owne heart, and as it seemeth good in his owne eyes; and this is a pleasing bait to take the world with: and here the old Serpent doth prevaille, and snares the sonnes of men; for this is the day he lookes for, if he can take men off the word, that thereby they may deny all Scriptures, and

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all Visible Worship, then they will be his owne children of the tribe of disobedience, begotten by the seed of the Serpent, and travelling towards the land of confusion, that they may arrive at the anger of God; and because the word is made so contemptible in these dayes, I shall endeavour for the strengthening of some, and the confirming of others, to give you some reasons, wherefore the things contained in the Bible, are the word of God.

1. And first, by the workes of Creation, it doth appear that this is a truth; for if the Lord hath taken so much care of the workes of Creation to preserve them, doe you think that his care will bee lesse to preserve his Word? Doth not hee magnifie his Name, and his word above all things? *Psal. 138.2.*
2. And hath he not more care of his word with the letters and sillables thereof, then of the Starres of heaven? for if his care bee so great to preserve the workes of Creation; how much more shall his care be to preserve his Word? whereby his Name and Power might be known to all Nations.

3. If the Letter and Word of the Old Testament were not true, then what privilege had the Jews which the Apostle speaks of in

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Rom. 3. 1. 2. That unto them were committed the Oracles of God: now what praise is to the Jewes, if their Oracles were not true? then they had little priviledge above the Gentiles, which is so much spoken of; for if the Letter and Word be corrupted, then what was their priviledge above other Nations?

3 These sixteene hundred yeares, and more, since the Jewes have beene cast off from being the Church of God, and have been scattered for their finnes upon the face of the whole earth, and have been the greatest enemies to the Gospell of any people; and yet for all this, it cannot be proved that they have corrupted the Scripture, but that the Hebrew Text remaineth as it was in the Apostles dayes; and shall wee thinke that they were lesse carefull in former times when they were the Church of God? for they have been these many yeares so carefull, that if any fault escaped the Scribe, that Book was not allowed to bee read in their Synagogue, untill it were corrected: for they have these rules, that if the Booke of the Law want but a letter; or if the forme of any letter be not perfect, it was for children, and not for Church. *Maim in Sepher Torah C. 10.*

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4 What is 70 yeares to corrupt all Copies; when as a Copy written on Parchment as their manner was, will indure many 70 years intire? *Jeremiab*, with some Jews, remained a while in the Land; and *Ezekiel*, *Daniel*, with many godly men that were in *Babylon*, with *Ezra* that learned Priest, and Scribe, came with the people out of *Babylon*, and they had also other Prophets amongst them, as *Haggai*, *Zachariab*, and *Malachi*; and how doe you thinke that the Word should be corrupted, having such a glorious company, both of Prophets, Scribes, and wise men? whereby it doth appeare, that the Scripture is not corrupted, but doth remaine the Word of God.

5 Doth not Christ reprove the Priests, and Scribes, with the Pharisees, for corrupting the Law by wrong interpretation, as you may see, *Matth. 5. 15. and 23*? Now it doth appeare, if they had violated and falsified the Scriptures, that Christ would have reproved them for it; would not Christ have told them saying, you have falsified the Scripture? but he doth not, and therefore it doth appear that the Scriptures are true.

6 If the Scriptures of the Old Testament had been false, would Christ have exhorted them

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them to have read the Scriptures, *Luke 16. John 5. 2 Pet. 1.* If they had beene wring, would not Christ and his Apostles have left a perfect Canon of the word to the Church, and to all the world? but we see that Christ doth confirme the Law in every point, *Mat. 5. 18.* And therefore it doth appeare that the Bible is true.

7 It cannot appeare that the Bible should be corrupted since, for besides the Apostles, there were many thousand of learned Jewes, and the Churches of the Jewes that came to professe the Gospel, *Act. 21. 20. James 1. 1.* and the truth being so gloriously planted, that it doth appeare that the word could not be corrupted since.

8 It doth appeare that the Bible is the word of God, because it holds out holiness more then any Booke in the world; for there is no Booke in the world parallel with it, in respect of holiness, whereby it doth appeare that it is the word of God.

9 It doth appeare that the Scriptures in the Originall Text are the word of God, because they hold forth a self-denying creature, more then any Book besides in the world; and therefore it doth appeare that it is the word of God.

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10 There is nothing in the world that doth discover the wicked wayes of men more then the Scripture doth, and therefore it doth appeare that it is the Word of God, because there is no Booke more excellent to discover the wickednesse of the Creature.

11 In respect of the matter of the Scripture, whereby it doth appeare to be the Word of God, for there cannot be more glorious matter for the Creature to be centered upon, whereby it doth appeare to be the Word of God.

12 The right justice and judgement in the Word doth make it appeare to be the Word of God, in holding forth such pure justice and judgement as all the Bookes in the world cannot, nor doe not hold forth the same, whereby it doth appeare to be the Word of God.

13 Gods preservation of the Scriptures in all Ages doth make it appeare that it is the Word of God, so as all the enemies thereof were not able to destroy it, nor yet are, although the Scriptures have had many thousands of enemies; and being so wonderfully preserved in all Ages, against all opposers, doth make it appeare that it is the Word of God.

14 The

14 The Scriptures, or Bible doth appeare to be the Word of God, because those things that have been prophesied of therein, have come to passe in all Ages, and things have fallen out in every Age according to their severall Prophesies; and all this being so, doth make it plainly appeare, that the Scriptures are the Word of God.

15 By the powerfull effects that the Word hath wrought, and doth yet worke upon the hearts and Consciences of men, as to avoyd the evill, and to chuse the good, doth make it appeare to be the Scripture of God, in respect of the wonderfull effects that have been wrought thereby in all ages.

16 It doth appeare it is not the word of the Devill, because it doth discover his wicked names and titles, as also his wicked nature, with the terrible Judgements that are prescribed against him, all which doth make it appeare that it is the Word of God; for most certaine it is, that the Devill would never speake against himselfe, to judge himselfe, were there not a greater to discover and to judge him, which is the Word of God.

17 It doth appeare that it is not the Word of man, because it holds forth the wickednesse

all of the Creature; as also his eternall
Judgement; and most apparent it is, that
the Creature would never condonme him-
selfe eternally, were there not a greater to
condonme him, which is the Word of
God

And now because those that deny the
Scriptures to be the Word of God, are ground-
ed upon nothing but their owne Dictates,
which is the ground of their principles,
whereby they say, they know all things;
because they say, God is in them, and that
they know that which God knowes; there-
fore to the chiefest of these I shall prescribe
some worke, because they say, they know
all things, to answer to those questions or
queries? And,

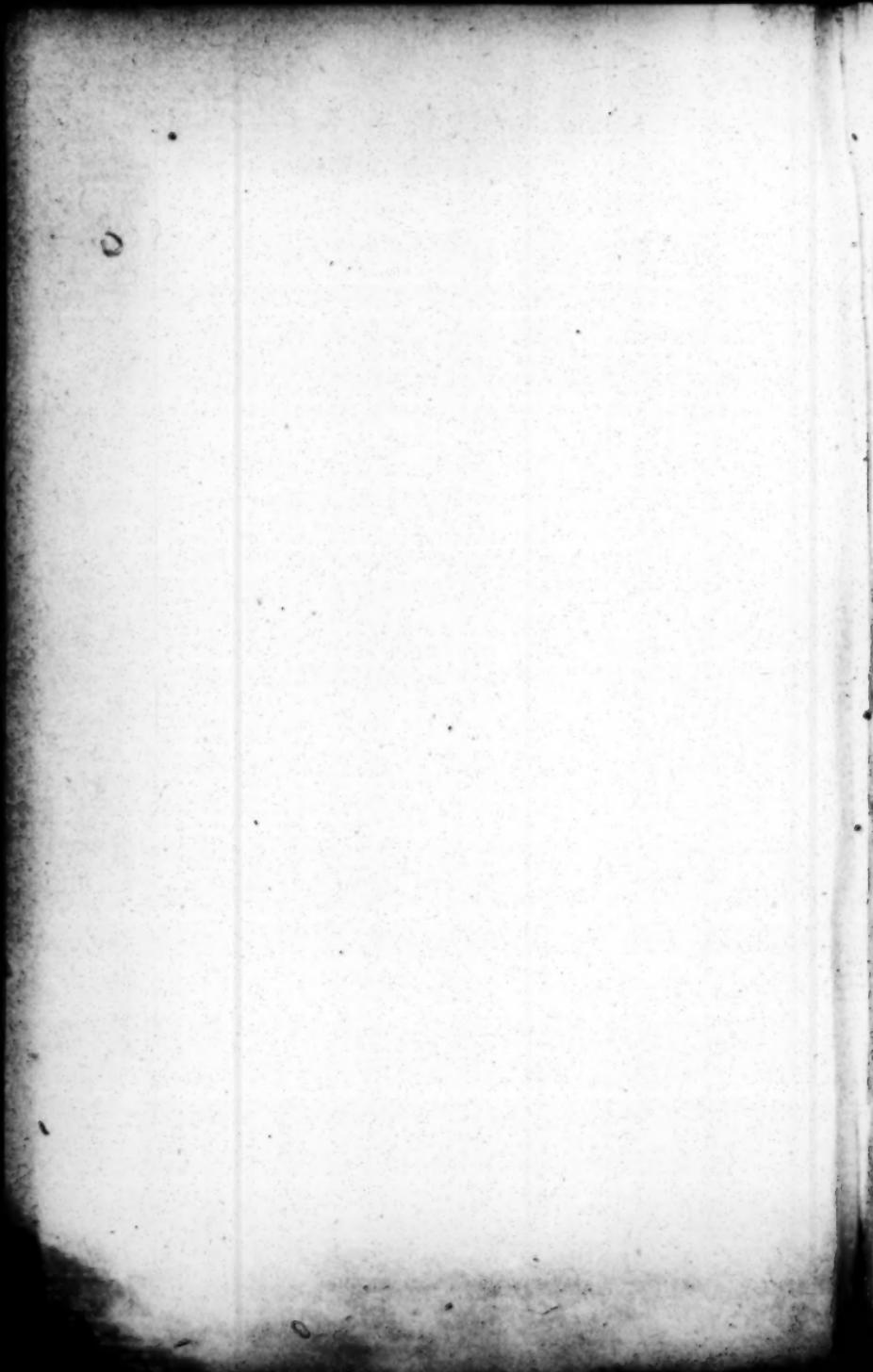
1. Whether is that precept, enjoyned by
Christ, to goo preach, and baptise? and if
you say it is, then where, and when ceased?

2. Whether doth not the visible Creation
hold forth a visible Worship? and whether
shall a visible Worshop cease untill the visible
Creation cease? &c.

Richard Stockes.

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